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Editor's Page

ABOUT THREE YEARS AGO the Government appointed a General Education Study Team which visited the U.S.A. and the United Kingdom to make a critical study of the working of general education courses in those countries. Since then, the question of how the results of the Team's study could be applied to the prevalent conditions in Indian universities has engaged the minds of educators in our country. So far, *The Education Quarterly* has not had an opportunity of devoting one of its issues to a consideration of what has been, and continues to be, a live topic of discussion.

To the question, who is an educated man, the answer does not lie in the fact that he is a person in possession of a corpus of knowledge. It is rather to be found in what difference this knowledge has made to the man. Thus we come to the theme discussed in this issue. Going back to the beginnings of general education courses in America, Winthrop G. Brown of the American Embassy, in a substantial contribution, explains how the attempt was made in the States to offer to the many what Oxford and Cambridge gave to a few. The introduction of general education in the U.S.A. was the result of social change and was intended to develop the best in the human being and integrate his knowledge so that it produced greater understanding. K.S. Yajnik makes a distinction between general education and general knowledge and points out how general education and specialised education are complementary. He suggests two distinct courses for general education at the High school level. In the 'Aim and Scope of General Education', B. Kuppuswamy shows how general education, a concept of the twentieth century, ushered in a new outlook on education. The problem in so far as engineering and technological institutions are concerned is the finding of suitable books and teaching personnel. Durganand Sinha suggests ways and means in order to overcome this problem in the matter of introducing general education in technical institutions. G.D. Boaz and V.V. John, in two closely-reasoned articles, emphasize the need to tread warily and watch our step while bringing about this desirable reform. Thinking, V.V. John says, has become a lost art and has to be recovered, and general education courses should be so shaped and arranged as to help its recovery. Then there is a symposium, with Olive Reddick, M.C. Shukla and S. Minakshisundaram participating, on what General Education means. Three more contributors—B.N. Singh, K.S. Murty and S.M. Ziauddin Alavi—have also given their useful observations on the subject.

It need hardly be stated that the views expressed by the contributors are their own and do not necessarily reflect the views of Government. But we are grateful to these men and women of distinction for agreeing to write for us as our main purpose is to set our practising teachers thinking on matters of such moment. The contributions speak for themselves and we have no doubt that they will more than adequately serve the purpose we have in view.

Historical Origin and Development of General Education

WINTHROP G. BROWN, B.A.,LL.B., (Yale), Minister-Counsellor, Embassy of the United States of America, New Delhi

THE NARRATIVE WHICH FOLLOWS is intended primarily to trace the historical development of the idea of general education and to consider the problems facing American educators which defined the nature of the system.

The historical origins of the idea of general education date back some four hundred years to the Reformation period in England during the sixteenth century and up to the first third of the seventeenth. This period of British history was the beginning of a profound intellectual revolution which paved the way for major social changes in England and the establishment of the Puritan colony in the New World.

Oxford and Cambridge

The intellectual centers for these remarkable developments were the colleges of Oxford and Cambridge Universities—the only universities in England at that time—which were not only stimulating centers of human learning, but remarkable for other characteristics which were destined to assume great significance in the development of the ideas of Higher education in the United States. These two universities were not only extraordinarily well-attended—approximately two per cent of the total college-age population of England at that time was enrolled each year—but the scope of the education was not limited only to training for the professions, but to educate young men who were destined to play a leading part in public affairs. The outbreak of the Civil War of 1642 seems to have marked the end of this era in the English system of Higher education in which formal academic training of this sort was included.

When in 1620, however, the Puritan movement picked up stakes and established a colony in the wilderness of New England, the extraordinary devotion of the Puritan settlers to the pursuit of knowledge produced an equally extraordinary phenomenon. For within a generation (in 1636) they had founded Harvard College, the educational aims of which bore an unmistakable resemblance to the pre-Civil War aims of Cambridge and Oxford Universities. James Bryant Conant, formerly President of the same Harvard University which developed from the Puritan College of 1636, asserts that this phenomenon is explicable only in the knowledge of the numbers of Oxford and Cambridge graduates among the Puritan settlers. For the Puritan movement was a direct outgrowth of the debates which had been going on in the colleges of these two universities for three generations before the outbreak of the Civil War of 1642.

During the succeeding three centuries in which the English colonies developed through independence to the present-day status of the United States as a major world power, the fundamental ideas of the Puritan forefathers with respect to education have had a profound influence on the development of the American system of Higher education. For American educators have traditionally stressed that Higher education in a democratic society has a profound obligation to train its citizens not only in professional studies of the highest possible calibre, but to equip them to fulfill their responsibilities as citizens in a free society. Given this premise, American educators believed it must necessarily follow, that Higher education should be made available to all who can demonstrate the capacity for it.

Let us revert for a moment to Cambridge and Oxford Universities and compare these ideas with those which developed in the

United Kingdom during the same period. While formal academic studies in the colleges and the universities of the United States tended to emphasize training for citizenship in addition to professional studies, the curricula in the English universities in general, and Oxford and Cambridge in particular, tended to the opposite extreme. Also, while the establishment of the new universities in England during the nineteenth century had increased the educational facilities of the Nation, the proportion of the total age-group actually enrolled in British universities was significantly less than that of the United States (estimated currently at 3.5 per cent, or approximately one third of the proportion enrolled in fourth year college and university studies in the United States).

However, in spite of exclusive specialization in professional studies, the graduates of Cambridge and Oxford Universities during the nineteenth and early twentieth centuries characteristically displayed evidence of a wide range of interests and cultural attainments, in addition, of course, to professional qualifications of the highest order. An explanation of this paradox seems to derive principally from the interaction of two profound influences : (1) that of the families from which a majority of the students at Oxford and Cambridge universities came ; and, (2) the influence of the academic communities in the Colleges, not the least important of which was that of the residential quarters in which the students lived.

Such informal and expensive methods, however effective they were in England, were clearly not suited either to the needs or the conditions of the United States. That many of the excellent colleges and universities in the United States did also exert strong influences of the sort attributed to Oxford and Cambridge is beside the point. The fact is that the situation in the United States was entirely different from that of the United Kingdom, for the mass migrations of people from all parts of the world, representing virtually every race, creed and religion, had produced a society not only entirely different from that of Britain but many times larger in numbers. American colleges and universities were faced with the problem of producing a system of education which would do by formal educational means for the many, what the informal methods of Oxford and Cambridge had done for the few.

Social Change

No picture of the problems faced by American educators can be complete without reference to the problems concerned with the revolution in technology and industrial expansion which characterized the phenomenal development of the United States during the nineteenth and twentieth centuries—a process which is yet to run its full course. For this introduced a consideration of vital importance to American educators of a magnitude which was probably greater with respect to the United States than it was for Britain or most other societies of the world, namely the fact of social change. Fortunately, the authors of the Constitution of the United States had the vision to provide for this contingency in the drafting of this document, and provision had been built into the constitutional processes it defined for the evolution of human societies—in this case, that of the United States.

Implicit in the wisdom of the founding fathers of the American Constitution were not only constitutional means to change the Constitution, but the assumption that the people would change it wisely. Apart from the constitutional means specified, it was evident to American educators that the wisdom of the changes which history would record could be no greater than a reflection of the wisdom of the people who made them. Clearly, the institutions of education, and of Higher education in particular, had a profound obligation not only to preserve democratic society, but to make it better.

If the American system of democracy was then a system of social change, then the citizens of that society are citizens who are to participate actively in the process of social change. And if this is so, then American educators believed that citizens should be equipped with an understanding of society, of what it is and of the complex inter-relationships of its component elements. Such a meaningful understanding cannot come from abstract studies of these elements in total isolation of one another. For they are, all, in the final analysis, inextricably inter-related to one another.

But, if these principles apply to the necessity for Higher education to qualify students to participate as citizens in the process of social change, do they not also apply with equal validity for Higher education to equip citizens with the understanding and knowledge necessary to participate in the democratic process? If the citizens of a democratic society are to be effective, it seems elementary to observe that they ought to know what democracy is, to understand it, to compare it with other systems, and to draw independent judgments regarding political systems.

But, if we are making judgments, it is clear that the judgments must be made on an intelligent basis. And no one can make an intelligent judgment unless he has had, firstly, the facts, and secondly, a standard of measure to gauge the goodness or "badness" of that which they are judging. If we want to help to make a better society, we should not only know what society is but what is good or bad about it. And if we are going to make judgments about the goodness or evils of society, our standard of judgment should not be exclusively determined on what seems good or bad for considerations of individual profit or loss. In other words, we should have a sound and abiding ethical and moral frame of reference which places the good of the society above the relatively short-term gain of the individual. For the material problems of democratic societies are *not* the most pressing; of far greater long-term importance are the ethical and moral problems of the society. A democratic system must of necessity be based on a fundamental ethic or it has no meaning at all. A thoroughgoing realization and understanding of this fundamental requirement in a democratic system is not only what distinguishes the system from others, but vitally essential to the operation of the system.

Lest a society become obsessed with the problems of social change, to the exclusion of considerations of ethics, morals and the arts, American educators placed a high value on studies in the area of the humanities—which were defined to include philosophy, literature and the arts. Apart from legitimate concerns of American educators with the ethical and moral problems of society, thoughtful persons in the United States expressed an equal concern with respect to the need for humanistic studies. That the masterpieces of literature, and the arts of the culture should be sacrificed in the curriculum of Higher education seemed to American educators nothing worse than depriving young Americans of their cultural heritage. Besides, it totally obscured the important relationship of cultural elements of the society to all the others—for, apart from the aesthetic appreciation of a culture's masterpieces of the arts and literature, which in itself was important—the works of art in one form or another are important reflections of the society and culture in which they were produced. To the anthropologist this is a natural consequence of the nature of culture, for all the elements are, so to speak, threads of the same piece of cloth.

So also is the technological and scientific development of a society, a hypothesis which has been amply demonstrated in the history of human civilizations. We may, for example, forgive makind before the time of Isaac Newton for failing to realize the significance of falling apples; but we cannot, *by the same token, excuse colleges and universities* which fail in the "space" age to convey an understanding to their students of the relationship of falling bodies on earth to the motions of celestial bodies in space. Nor can we countenance the failure of our institutions to establish at least a minimum of understanding of the nature and interrelationships of our species, or of all other biological and physical phenomena of the universe—or of our function in it.

Development of Abilities

Of equal if not greater and more fundamental importance to *any* kind of studies, American educators were anxious to develop the best in intellectual abilities. For if citizens in a democracy are to make use of any of the concepts described so far, they must at least have the necessary curiosity, critical inquiry and capacity for logical thought processes to deal effecively with them. The person who could not care less about his surroundings or accepts without question the popular stereotyped notions and cliches could not be more unrepresentative of what educators conceive of an *educated man*

(or woman) than a parrot—who also is blissfully unaware of his surroundings and can also be taught to repeat words which have no meaning to him. American educators regarded the educational process as an unending one, in which the formal graduation from a college or a university merely notes an occasion associated with the completion of the formal academic phase to another in which we continue with the same mental habit we used to gain knowledge and understanding. For a democratic system, as much as an academic discipline, has a vital need for people with curiosity, the ability for critical judgment and analysis and clear thinking. The effectiveness of the individual either in his professional life or as a citizen is directly proportional to his or her ability to think objectively for himself. All of us may not arrive at the same conclusion—a characteristic of human thought which is of the essence to the democratic system—but none of us can escape the obligation to think clearly for ourselves and arrive at our own opinions. We cannot take refuge in the delusion that everything is a matter of opinion or that one man's opinion is just as good as another's—even if we are morally committed to defend the other man's right to his own opinions and to express them. Our moral obligation is without meaning, and the other man has none at all, unless we think for ourselves and arrive at our own opinions. If we do not, we abdicate our end of the bargain in a democratic system and democracy becomes merely a term without meaning—another stereotyped notion.

Integration of Knowledge

Considerations such as these led American educators to regard seriously the need not only to produce a system of education which would provide effective training to meet these needs, but to meet the one need implicit in all that has been stated thus far, namely the integration of knowledge and the understanding of it. This feature is best described by relating the experience of the educators comprising the inter-disciplinary committees which met to produce syllabi in the physical and social sciences and humanities in the universities which pioneered in the development of general education programmes. One of these committee members has reported that it took the members of the committee on which he was serving six weeks merely to reach a common basis of understanding, a common language, in which they could communicate meaningfully.

The existence of this state of affairs in the academic fields of research can only be regarded with dismay. For the existence of barriers to communication separating even allied fields of research must also impede the formation of new syntheses of knowledge and techniques of research which might be brought to bear on the solution of problems which have hitherto resisted human understanding and solution. In this context the significance of the concept of general education, which by definition is an integrative, interdisciplinary, approach to the understanding of our physical, biological and social environment, would seem to represent a start in the direction of forming a new perspective in education.

General education, then, is a system of education defined not only in terms of the free democratic society from which it was conceived and intended to serve, but as the basis for a more meaningful organization of knowledge to produce greater understanding.

● The ink of the scholar is more sacred than the blood of the martyr.

MOHAMMED—*Tribute to Reason*

GENERAL EDUCATION IN HIGH SCHOOL*

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Meaning of General Education

THE MEANING AND FUNCTION of General Education is often over-simplified when it is said that every student must know something of Science or Citizenship, or both. The addition of a course to the curriculum of the school is therefore considered equivalent to General Education in the school.

General Education at school or college is not merely introducing a course here or a course there. General Education is not merely *knowing* something of this, that or the other subject, it implies *being* this or that individual. The emphasis in General Education is not only on content or syllabus: the content is important, but equally important are the methods of teaching which contribute to the shaping of personality of the student: his attitude to knowledge, learning habits; or his ability to think sanely, discuss dispassionately and judge wisely.

General Education is often confused with General Knowledge. Really speaking what goes by name of general knowledge is not even knowledge in the true sense: it is a body of unrelated bits of information and children collect and memorise and reproduce them as they do the numbers of motor cars: it is perhaps good fun but has little educational value. I am told of an inspector of schools who goes about asking children during inspection names of ministers, the height of the Himalayas or the size of an atom: he feels perhaps that High school children who do not know so much do not have enough general knowledge, and therefore have not received General Education. Unrelated bits of information, eroneously called general knowledge, may become part of knowledge if the children are led to understand how a minister works and is responsible to the electorate, or how the heights of the Himalayas affect our climate, resources and defence; or how the research and use of the atom has affected our way of life and changed our outlook. Only when information becomes part of a pupil's life and can be used in new life contexts, it is knowledge.

The purpose of General Education is to organise the school studies in such a way that they should lead to real knowledge which is related to life at every point, and finally result in wisdom. Our Secondary education at present has stopped at the information stage and has not been able to move forward to the knowledge and wisdom stage. It can therefore hardly be called 'education' at all.

What we call General Knowledge *is* important to a degree in certain contexts: but the point I am trying to make here is that it cannot be 'taught', because there is no end to it. General Knowledge should rather be the by-product of a sound General Education programme in schools. If a school's resources and time were limited,—and they are more limited now than ever before—the school had better invest them in organising sound General Education than arrange casual periods of General Knowledge on the time table.

General Education thus requires thinking afresh of the purposes and programmes of education in the changed circumstances and demands of society. It holds out a warning to the schools that merely adding or substracting a subject or a year to make it Higher secondary and so on is only patchwork and serves no purpose. It is time to realise that India has no educational *system*; it has only

**The term 'High School, covers the age-group 13-14 to 17 and coincides with the Higher Secondary School.*

schools ; Elementary and Primary ; Middle schools, High schools and Higher Secondary schools; Basic schools and Post-basic schools —all under all types of managements and controls and with no successful agency to coordinate their work.

Importance of the High School

It is possible to predict that about a fourth of the learning population may not be able to go beyond the Primary stage, and not more than another fourth may be qualified for the type of work at college or university. More than half of the pupils will thus constitute the High school population and must profit by it. The High School programme has to be so planned that, building on the work done at the Primary school, the High school should offer studies and training which are in the true sense *preparatory* : it should prepare for higher studies, research and scholarship those who will proceed to the university ; and prepare for life all those for whom the High school education will be terminal. The High school stage may thus assume the position of not only a large middle term because of the bulk of the population it serves, but it is a vital middle term because of its responsibility towards those it serves. Through the proper training of its pupils this High School stage should lend a steadying influence to society and contribute effectively to the raising of the social, intellectual and economic life of millions of our citizens. The High school education should be *complete* education of the *common* man in India. Hence the great importance of the High school stage and greater still of its programmes.

The Secondary Education Commision has stressed four important aims of High school education in India: development of democratic citizenship, improvement of vocational efficiency, development of personality and training for leadership. "No education is worth the name" the authors of the Report emphasise, "which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellow men". Some of the qualities which may be necessary for such living are discipline, cooperation, social sensitiveness and tolerance. Each one of these qualities plays its own important part in humanising and socialising the personality of the pupil. The High School has therefore a duty to plan out a programme of studies and activities which should satisfy both the individual and the social aims of education without damaging either.

In the light of these remarks it is possible to think of a student's work at school consisting of two major elements : General Education and optical subjects. General Education will be shared by all the pupils alike and will make for cohesion in national life. It will include a wide range of studies and must reduce the degree of specialisation which obstructs clear understanding and cooperative action on common problems. General Education should be the core of common knowledge, skills and attitudes, and besides supplying the basic facts of the various areas of knowledge to the student and acquainting him with their methods, will supply him with the intellectual, moral and aesthetic basis of meeting his fellow men for common problems.

The group of optional subjects will be the pupil's own choice, but need not necessarily mark the beginning of later specialisation. This may be a group of subjects each selected from different fields—technical, artistic or academic and should afford the pupil an opportunity to discover his own special interests from many fields rather than initiate him into specialising in any of them. The High school period may be treated as exploratory for the purpose of selecting the field of specialisation which may begin only at the university. Such an arrangement will not only bring the pupil to the necessary maturity (17+) when the choice can be really his, but will also acquaint him properly with several fields to choose from thus making his choice also the right choice.

Outline of the Programme

A High School programme may include the following :

GENERAL EDUCATION

1. *Languages :* These may be languages besides the mother tongue : such as a classical language, English, Hindi, Urdu, etc. A working knowledge of languages should be

considered satisfactory at the school.

2. *Literature:* This may be all in the mother tongue in the High school, and must include selections from all literature, including world classics and philosophy—carefully selected, graded and translated into the mother tongue. These selections should also include passages on appreciation of Fine Arts.

3. *Social Studies* should include at least five important elements: (a) cultural history of India, (b) India's resources and how they are exploited, (c) social institutions and Indian administration, (d) duties of citizenship: understanding Indian's major problems of food, health, education, employment and a better standard of life, and what the citizen should do about these problems; and finally (e) Indian's position in the modern world—political, economic, cultural—and India's contribution to world peace.

4. *General Science* (with enough Mathematics to understand science) may aim at sufficient acquaintance with the world of matter and the world of living things, in such a way that even those who do not specialise in science should be able to understand and appreciate the impact of science on modern life, and to contribute effectively to the employment of science for the welfare of man rather than his destruction. Some of the topics in a useful course of General Science could therefore be: (a) Energy Resources: water power, heat, electricity, atomic power (b) Nature study and Astronomy, (c) Health and Hygiene: water, air, food, disease, (d) contribution of science to the progress of civilization.

5. *Craft:* This should be one of the subjects requiring strenuous work and work with hands and feet. Gardening, Carpentry, Home Science or Smithy, may be offered under the craft. Craft will not only help to raise the vocational efficiency of the young people but will teach them dignity of work and provide ample variety in a programme of academic studies. Craft above all is more satisfying psychologically than an academic subject to keep up the pupil's interest in school.

OPTIONAL SUBJECTS

A student may be asked to take at least two subjects from each of the groups and do them for two years out of four in the High school:

Group (1): may include subjects such as drawing, clay work, pottery, music, dancing, embroidery, leather work, paper-machie.

Group (2): may include subjects such as typing, book-keeping, statistics, spinning, weaving, tailoring, printing, radio-engineering etc.

To repeat, two subjects done for two years from both the groups above may give the pupil opportunity to discover his special interests and develop enough acquaintance to select his major when he leaves school and enters university. Or this will offer enough scope for the development of fruitful hobbies and creative joy to those who will enter life, and not the university.

Targets to be Reached

An examination of the programme will show that General Education at school seeks to instil attitudes and understandings which form the essence of good citizenship. It affords the youth opportunity to know the origin and meaning of customs and traditions which govern the life of their time. It introduces pupils to the problems—political, social and moral—which have perplexed men through the ages and acquaints them with the solutions men have devised from time to time, and so offers them the hope that they also can tackle problems of their time in a similar way. By appropriate methods of teaching, General Education develops discipline, cooperation, social sensitiveness and critical thinking. Through practice of Fine Arts, General Education enables pupils to discover beauty in its myriad forms and to create it in their own lives. General Education seeks to improve vocational efficiency and set up standards of work which have gone deplorably low. Such a programme of General Education hopes to prepare the student for a full and satisfying life as a member of the family, worker and citizen all in one.

Our High schools have thrown out two major problems for solution: large failures at the school-leaving examinations which is a national waste and over-crowdedness at university colleges. A High School General Education programme holds out a promise to mitigate both the evils. Selection for

University education must be restricted only to those who will profit by it. But a large majority of the rest should be allowed to pass out with General Education; and after a year of professional training, should be employed as Primary teachers. craft and art teachers; clerks, accountants and library assistants; or in lower technical jobs, in workshops, local self-governing institutions and in community projects. Universities should now stop prescribing requirements and develop a faith that any specialised study could be built upon the foundation of such a General Education at school.

Schools have found from experience that they cannot do both: train pupils for professions and at the same time provide an effective programme for developing basic skills, and social and scientific understandings necessary for the art of successful living. Training for profession and employment *is* important: it is training *for earning a living* and is an indispensible element in successful living. But with limited time the High school has now to decide on the priorities of both. General Education is training for living and must have top priority in school. Nay, General Education is the foundation and lends strength and vitality to the superstructure of specialisation. Specialisation without General Education is building on sand. General Education is breadth and specialisation depth: depth without proper breadth is impossible. Neither is therefore less important than the other. Both are indispensable compliments of a complete education of an individual. Quantity in the spread of education must be achieved, but quality cannot be neglected. "Give scope to individual ability, but raise the average" should be the slogan of education now.

The question before us therefore is: not to have this *or* that, General Education or specialisation; but to have *both*; and so balanced in a scheme of education that the pupil may have the advantages of both and disadvantages of none. The prime object of education is to make not a scholar but a man, wrote Montaigne. Because the present system of education is geared to the production of the scholar and the specialist, it is the special task of General Education now to do it.

Some Objections

A serious objection against a General Education programme is that it comples a student to study subjects in which he is least interested: of what use is administration or literature to a student who wants to major in Science, Medicine or Engineering, they ask? A compulsory and common programme of General Education for all pupils is, according to critics, a negation of individual difference in talents, interests and purposes of pupils, and that such a programme directly attempts to form everyone into a single mental mould, thus going against the fundamentals of democratic education. Such a criticism is not only incorrect, it is misleading. Even in highly technical fields like engineering and medicine, professions have started demanding that students be given sound General Education before they specialise. In other words, they must be trained to be men before they become specialists. Besides, a well-thought out General Education programme encourages individual development and inventive genius rather than otherwise. It guarantees all deviations in thought and action but it insists on the important principle that these deviations must be based upon understanding rather than ignorance of purposes, standards and values of society. General Education is specifically charged with combating this ignorance.

Another objection is less revolting but not less important. It is said that General Education is 'nice', but there is no time for it. Life is short, knowlege is endless and is fast increasing; the struggle for existence is acute, and a student in India cannot afford the luxury of General Education. There is so much to be done in the field of specialisation that there is no time for General Education. This is the reason that most of the High schools in India start specialising from class VIII when pupils are hardly 13 or 14 years old, and immature to decide their field of specialisation. These early beginnings of specialisation have serious educational consequences both for the individual and for the society. To say that General Education is good but there is no time for it is really a contradiction in terms. How can one say that there is *no time* for what is *good?* If General Education is really good, we *have* to

find time for it in our programmes.

There is however a more rational answer to the objection of time. It can be said that if the objective of the teacher is to *cover* the contents of a subject, the teacher will fail. Because the frontiers of knowledge have so extended that no one can *cover* even a fraction of a subject in his whole life time. This objective of covering even a branch of a subject should be given up as the purpose of education at school, in favour of doing well a few representative topics of a subject with a view to developing mastery over the techniques of learning the subject. In such a scheme methods will receive equal importance with content. Such a shift in emphasis from content to methods in all subjects of the curriculum will immensely relieve the teacher of the nightmare of the syllabus and will enable him and his pupils to find time to look around, and breathe fresh air. A pupil's study should be linked up more with learning and not teaching, the whole environment and not the classroom, all available resources and not only text-books. If teachers could realise this simple truth, and if examinations could help them with the necessary freedom, our Secondary schools can work wonders in education.

The answer therefore is that we should select sample topics from each of the subjects of a broad curriculum; that these selected topics should be thoroughly done so that the pupil develops sufficient competence both in the knowledge of facts and techniques of study; that examinations should assess not only the knowledge of facts but development of right attitudes, and master of skills, in getting at knowledge at any time in after-life.

The most important, and perhaps the most difficult, task of the teacher is to *exclude* a great deal from the syllabus rather than to include. If I were to mention only one defect of our school syllabus it is that it tends to be over-ambitious in content. It is forgotten that in the education of a pupil *how* he studies a subject is as important as *what* he studies in it. It is rather this *how* that gives him an ability to use his knowledge in new situations and tackle problems. Knowledge which can be put to use in other situations is real knowledge; then alone knowledge is power. Mere memorisation of dates of history and facts of science is only information. A teacher who lays all stress on covering the syllabus and neglects the methods is opting in favour of information at the cost of knowledge. He invests his pupils with a burdensome load, not real power.

Equally untenable is the argument that General Education belongs to the school and not to the University and *vice verse*. General Education in fact precedes and does not follow specialisation. It begins in school and continues in university. It does not supplant specialisation but supplements it. Its content and methods change with the developing maturity of the educated. It is anomalous therefore to find General Education programmes in Universities but not in schools which send their pupils to universities. Hence the need for close coordination between State-controlled High schools and autonomous Universities at least within the State.

So conceived, General Education is 'general' in the sense that it is different from specialisation and is a complement to it. It is 'general' because it is meant for the general, all-round development of the individual and does not object to his training for a vocation. It is 'general' because it is broad and embraces several fields of study: as such it serves as foundation for specialisation. It is 'general' because it is the minimum of education that every citizen should have for a healthy, happy and active life in society. General Education then is not less important or less exacting than specialisation. It is not special to one clime or country but belongs to all who wish to profit by it.

Our civilization too is fast becoming lopsided. It is becoming pre-occupied with manufacture of information in laboratory and library. We have started looking for a *well-informed* man, not a *well-educated one*. In order to promote good life, our schools ought to take equal interest in the cultivation of moral standards and aesthetic taste. Unless men are educated to be reasonable, to be moral and to be aware of beauty, the activities of educational institutions can hardly be justified whatever their other achievements. So far we depended on specialisation to achieve these ends, but it has failed us. Let us now give a trial to General Education.

AIM AND SCOPE OF GENERAL EDUCATION

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THE TWO WORLD WARS and the emergence of new ideals of the fundamental rights of human beings and the right of independence of the nations of the world, have opened up thinking on the very foundations of education at all levels. We can isolate at least three outstanding features in the last sixty years which have led to the emergence of a new outlook on Higher education : (a) the enormous growth in knowledge due to specialisation (b) the increasingly complex social problems resulting from the unprecedented technological developments and (c) the increasing enrolment of students in Colleges and Universities in all countries of the world. Specialisation and progress in all technology have led to compartmentalisation of knowledge on the one hand and to the growth of technical and professional education on the other. Complexity of social structure necessitates specialistic training. But specialisation which does not take into account the needs of the student and which ignores the unity of all knowledge will lead to lopsided development. The realisation of these trends led to the emergence of a desire to seek some kind of unity in instruction. This has given rise to the General Education movement in the world. Its beginnings can be traced to the introduction of a course in contemporary civilisation in Yale University in 1919. The 'Great Books' Courses were also developed in some of the American Universities in order to make the students come into direct contact with the writings of great men of the past. In 1931 the Chicago University began its experiment in General Education based on the idea that one of the greatest needs of a nation is the education of citizens who can cope with the common problems of mankind and not the training of mere technicians. The movement was greatly accelerated after the Second World War. The report of the Harvard Committee on General Education in 1945 marks the beginning of a new era of thinking on the problems of Higher education.

In our own country the Radhakrishnan Commission on University Education (1949) stressed the need for checking the tendency towards specialisation in the under-graduate courses and emphasised the need for a well-balanced education. In 1955 the Ministry of Education arranged a conference of Vice-Chancellors to consider this problem. As a result of its deliberations the Government of India sent the first team of educationists in 1956 with Dr. S. Bhagavantam as the leader to report on the principles and practice of General Education in the U.S. and the U.K. The report of this study team has greatly helped the teachers and University administrators to understand the significance of this new movement in Higher education. Dongerkery's book "Some Experiments in General Education" published in 1955, has also been very useful.

Aim of Undergraduate Education

Should the undergraduate courses be designed to make the students specialists ? What is the stage at which a student should be given training as a specialist ? Should it be at the undergraduate level or at the post-graduate level ? These are very important questions. Some believe that undergraduate courses should be designed to train specialists. It is true that knowledge is so vast and specialisation has proceeded at such a tremendous pace in the recent decades that many years of training is necessary to make a student a Chemist or a Geologist or an Economist. On the other hand it must also be realised that the pace of enrolment in the colleges and universities is so great that

we must not delude ourselves into thinking that all the students who come to our departments desire to become experts in our field. For example, in one college there were 1,400 students in the Chemistry Department. Surely these 1,400 students do not want to become expert Chemists. Neither do they have the ability and interest to become Chemists nor does the society require so many high grade Chemists from one College in one City. What then is the purpose of these students in taking Chemistry as one of the subjects of study? What should be the content of the course and what the aim of the teacher?

It must be realised that the aim of the under-graduate course should be not to train specialists but to train citizens. The aim of the college should be transmission of culture and not the preparation of technicians. As Gasset puts it, the average university graduate is the 'new barbarian'. He is "ignorant of the essential system of ideas concerning the world and man, which belong to our time. This average person is the new barbarian, a laggard behind the contemporary civilization, archaic and primitive in contrast with his problems, which are grimly, relentlessly modern. This new barbarian is above all the professional man, more learned than ever before, but at the same time more uncultured—the engineer, the physician, the lawyer, the scientist". While it should be conceded that Gasset has overdrawn the picture, it should be borne in mind that the traditional pattern of Higher education tends to create narrow specialists. As the report of the University Education Commission puts it, "In his actual day by day life an average graduate is not primarily a Zoologist or a Chemist or an Economist or a student of literature. His chief relationships are those of citizen, father, husband, neighbour, bread-winner, and those of an individual having many relationships with the physical world and with society. He has political, social, business and cultural interests outside his special field". It must further be realised that the bulk of the under-graduates become not specialists and experts but ordinary citizens—clerks, teachers, semi-professional and ordinary professional men. They seek university education not to become specialists and experts but to become well-informed citizens. An important aim of college education should be to enable the student to educate himself when he goes out of the College. He should be given the training to develop a world outlook, an understanding of the physical, biological and social forces around him so that he can have a balanced emotional life and mature social judgment.

Aim of General Education

Although there are varying interpretations of the concept of General Education, and the practices concerning General Education vary, we can still find some general features in the various programmes. To put it briefly, the programmes of general education attempt to (a) give unity in curriculum in the place of independent, unrelated 'subjects of study', (b) make learning relevant to human needs, particularly, the student needs and (c) make learning relevant to the necessities of time. Knowledge is so vast that it is impossible even for the expert to keep pace with the developments in his own specialised field in his subject. Consequently it should be the business of the highly qualified teacher in each field to select the most significant concepts and principles and give illustrations and cases so that the student can understand them. The presentation should lead to an understanding principles and the chief classes of phenomena. The curriculum conesequently should not be 'subject-matter-centred'. It should rather be 'student-centred'. The courses should be linked with the problems of life so that the student can see the relevance of their studies to the problems confronting them as individuals and the problems confronting the society here and now. This implies that the teacher as well as the student should develop an integrated outlook. The student should be helped to see the inter-relationship between the various courses he is taking and the relationship of these courses to the problems of life confronting the individval and society.

Another important aim of General Education is to train the students in objective critical enquiry. They should be helped to develop habits of precision and measurement. They should be trained to think creatively.

They should learn to apply their knowledge to solve the problems. This aim is sought to be attained by the technique of group discussion. They must learn not merely the habit of listening but also the habit of thinking and expressing their thoughts. The class has to be divided into small groups of about twenty so that they can discuss the problems raised in the lecture classes.

To sum up, general education "puts an accent on knowledge, rather than information, on method rather than findings, on behaviour rather than mere intelleetual attainments. One of its aims seems to be to familiarise the student with the complexities of decision-making, to help him understand the techniques of problem-solving ahd thus develope his capacities to decide".

Content of General Education

General Education seeks to transcend the traditional boundaries of the disciplines. As is well known many of the 'departments' and 'subjects' in the universities are fairly recent. It is due to the intense specialisation in the last century, that a number of new departments have sprung up. This is certainly a healthy sign of the intellectual life of our times. However, the new sciences like bio-chemistry, bio-physics and so on also stress that an inter-disciplinary approach is necessary. The aim of General education is to impart to the student a broad understanding of nature and the world in which he lives, the society to which he belongs and the values and ideals which he has inherited. Thus we find that new, integrated courses are developed in the three broad areas of knowledge : General or Natural Sciences, Social Sciences and Humanities.

The aim of the courses in Physical and Biological Sciences is to enable the student to understand the world in which he is living. He is helped to understand the physical environment in which he is living by studying the concepts and principles of physics, chemistry, geography, geology, meteorology and astronomy. Similarly an understanding of the world of living beings is sought through a study of the concepts and principles of biology, physics and psychology. It is obvious that developing courses along these lines or preparing books for study is not an easy matter. Only those teachers who are specialists in their own field and who have broad inter-disciplinary approach can succeed in giving these courses. As mentioned earlier the aim of these courses is not to help the student to become a Physicist or Chemist or Geologist but to enable him to understand the relevance of the concepts and methods in the other fields of study. The aim is to give him a perspective rather than information.

Courses in Social Sciences are given to enable the student to appreciate social institutions. It is not a course in Sociology or economics or political science or social psychology. The courses have to be designed to make him aware of the various aspects of social organisation. Social institutions are shown as the products of social interactions and man's desires and intentions. An understanding of social heritage and the way in which the present problems have their roots in the past will be given. The student is helped to develop intelligent social attitudes which will enable him to effectively participate in community life. He has to understand the social consequences of technological progress, how new social problems will be created by the advancements in science and technology.

Finally courses in humanities will be organised to learn and appreciate the achievements of men in thoughts and feelings as they are preserved in literature, fine arts, philosophy and religion. He will understand the direction in which human aspirations and human values guide behaviour and life. Opportunities will be created to help him to appreciate and enjoy the products of man's creativity in the fields of literature, music and art. He will learn the extent and character of wisdom accumulated in Indian culture by a study of the selections from classics like the Upanishads, the Gita and other books.

In this manner courses will be organised to give each student significant experieces in the three broad areas of knowledge.

General Education and Specialisation

General Education is not hostile to specialisation. It is only through specialisation that the boundaries of knowledge can be extended. The two are essentially comple-

mentary to each other. There is no doubt that specialisation has certain excellent features in respect of intellectual training. It must be recognised that the inter-disciplinary approach also has very valuable features with respect to intellectual training. General education gives a background of broad understanding which will be very useful to raise the quality of work of the specialist. An integrated outlook will extend the horizons and deepen insights. Consequently the undergraduate courses should be so designed that specialisation goes side by side with General education.

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● The author who speaks about his own books is almost as bad as a mother who talks about her own children.

—DISRAELI

General Education for Engineering Students

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IT IS GENERALLY AGREED that a quantum of general education is an important pre-requisite even for professional degrees. The Bhagwantam Committee Report (1957) has recommended that "A knowledge of human relations and the nature of contemporary society, cultural heritage of man and scientific progress on a broad front is essential for a professional specialist, be he an engineer, technologist, doctor, or any other, to understand and appreciate the world in which he works and lives". The reasons advanced for this are well-known and need not be repeated here. What is now required is a discussion of its special features, curriculum organisation, and problems connected with its development and teaching.

The Pattern

The pattern of General Education for students of engineering has to be viewed against the background of the knowledge and training with which a student joins a technological institution and the nature of the basic and specialised courses he has to take as part of his training. Most students come after qualifying the inter-science examination, and due to keen competition for admission, it is only the very best who are selected for admission. Having done four years of English, Hindi or a regional language, general science, and social studies (which includes Elements of Civics, Citizenship, History, and Economics), and subjects in the science group, as part of the Secondary school or matriculation examination, students have two years of Physics, Chemistry, Mathematics, besides English and a regional language as part of the inter-science examination. It may therefore be assumed that students are familiar at least with the basic elements in these subjects on which the superstructure of both specialisation and general education has to be raised. Moreover, technical students generally possess superior calibre, and it may be possible without the danger of increased "failure" and frustration to add a little extra load to their curriculum in order to make their education broad-based and "general" so that a fuller development of students' personality is possible. This is not likely to lower the level of specialisation, which under no circumstances is desirable. If the pattern of general education is properly integrated with specialisation, it will help the latter and be complementary rather than antithetical to it. In fact certain courses in general education are an aid, and reinforce the capacity of the specialist. The Harvard Committee Report GENERAL EDUCATION IN A FREE SOCIETY points out that general education will provide "a milieu in which the speciality can develop its fullest possibilities Specialisation can only realise its major purposes within a larger general context with which it can never afford to sever organic connection.

It has often been suggested that general education is at best "tolerated" in a technological institute, and has been accepted as a "necessary evil." This kind of attitude develops as a result of the failure of a particular pattern of general education, rather than of the philosophy behind the movement itself. Elementary or outline courses in Civics, Economics, Philosophy, Psychology, or literature given in the name of general education is bound to defeat the purpose. Such courses are essential for later specialisation in a particular subject. In a technological institution, however, we do not expect a budding

engineer to specialise later on in Economics or Psychology. Hence, elementary and introductory courses are misplaced and are likely to appear dull and avid. It is not surprising that they are looked upon as unimportant by students.

Experience with general education for over thirty years in universities in the U.S.A. has demonstrated that what is needed is a preparation of specially tailored courses, which would cover a broad field in each discipline often crossing the boundaries of various subjects and showing inter-disciplinary ties and the unity of human knowledge. In fact the old rigidity of the boundaries of special disciplines and subjects either overlap or are disappearing. Instead of running introductory courses, it would be more desirable to select significant events, *cases, highlights* in each subject and deal with them in a systematic and general manner so that students get into the spirit of the subject, and desire, even occasionally, the pleasure of a specialist and a discoverer rather than remain mere passive onlookers to a parade of elementary facts, principles, and readymade conclusions. As far as practicable, they should be forced to come to grips with the efforts of thinkers and firstrate minds in solving real problems concerned with nature, society, and art. The aim of these courses should not be so much to impart information and facts, but to develop a perspective, an outlook, and an attitude of mind. If this is achieved the students are likely to fill the "gaps" and develop their knowledge later on. After all, general education is not confined to the four-walls of educational institutions. True general education is a continuous process. It starts early at home, progresses through schools and universities, and projects itself into later life.

Objectives

The objectives and philosophy for a programme of general education worked out into Engineering Education have been more than ten years ago, embodied in the recommendations of Hammond Committee and have been approved by the American Society for Engineering Education. Humanities and Social Sciences could help the students of engineering to acquire:

1. An understanding of the evaluation of the social organisation within which we live and of the influence of science and engineering on its development.
2. The ability to recognise and make a critical analysis of a problem involving social and economic elements, to arrive at an intelligent opinion about it, and to read with discrimination and purpose towards these ends.
3. The ability to organise thoughts logically and to express them lucidly and convincingly in oral and written language.
4. An acquaintance with some of the great masterpieces of literature and an understanding of their setting in and influence on civilisation.
5. The development of moral, ethical, and social concepts essential to a satisfying personal philosophy, to a career consistent with public welfare and to a sound professional attitude.
6. The attainment of an interest and pleasure in these pursuits and thus of an inspiration to continue study.

These recommendations are extensive and difficult of attainment in a few short courses. But most of the engineering institutions in the United States have found these objectives practical and have adopted them with suitable local modifications. It may be relevant in this context to mention the objectives of the general education programme at the Massachusetts Institute of Technology;

(a) To give the students an introductory knowledge of the most important issues, ideas, periods, and the events of past selected on the basis of their relevance to the world today.

(b) To emphasize the interrelation of the various humanities and social science as elements in human experience rather than the distinctive features which characterize them as different areas of academic study.

(c) To introduce the student to the process of critical thought as applied in Humanities and Social Sciences.

Courses in Humanities and Social Sciences

In the light of the above discussion

certain courses in Humanities and Social Sciences could be formulated. Broadly speaking, there are three main fields from which the educational content for general education courses has to be derived, viz. Natural Sciences, Humanities and Social Sciences.

For engineering students, since they have a background of science, and receive further training in it as a part of essential curricular requirement, it is not absolutely necessary to provide general education courses in Natural Sciences. The programme should be more *humanistic* and *social scientific.* The Humanities are concerned with the products of the human spirit and the expression of its values. They deal with responses to beauty in various forms. Courses in Humanities should, therefore, include language and literature, Philosophy, History, Religion, and Arts. Civilisation as such should be treated through a consideration of selected examples from literature and the Fine Arts, and the expression of religions and philosophical ideas. Teaching should not merely be "introductory" and give background information but raise problems and stimulate interest and thinking.

The Social Sciences comprise those fields of human knowledge which grow out of man's relationship to his follow beings. Through these we are able to understand and analyse the social environment and institutions, and the behaviour of men not only as individuals but as a member of a group, and thereby exercise some influence over the moulding and orientation of his behaviour. More specifically, they deal with the problems of man as a member of a society organising his group and family relationship (Anthropology and Sociology) : development of human personality, motivation, and individual's reactions to forces in social environment (Psychology) ; getting a living in cooperation with his and other families (Economics) ; formulating and operating the institutions of government necessary for living in large groups (Political Science) ; the sequence of development of these relationships through time and the different character of development in major periods (History) ; and the differences in development in the different areas of the world (Human Geography).

A number of courses of an integrated character which cut across usual lines of separate disciplines could be framed both in Humanities and Social Sciences. Efforts should be made to transcend the insularity of outlook and exclusiveness in attitude of separate disciplines. Such courses should, to quote from Radhakrishnan Commission Report, "open windows in many directions, so that most of the varied experiences of his life, and most elements of his environment shall have meaning and interest to him."

Though courses in Natural Sciences are suggested to be left out, it may be considered desirable to organise a few additional courses which would, to quote from the recommendations made at a conference on General Education held at Hyderabad in November, 1957, (1) acquaint the students with a body of scientific knowledge in an integrated way, emphasizing the interconnections between the different branches ; (2) give the students some degree of understanding of how the scientific ideas of an age are related to other ideas of that age ; (3) acquaint students with scientific methodology generally and with science as an outlook on life ; and (4) acquaint them with the inter-relation between science and society. Courses like *Philosophy of Science* the *Scientific Outlook* and *Impact of Science on Society*, or *Social Implications of Technological Development* would not only be interesting but highly useful.

In the Humanities, an interdisciplinary course like *Our Cultural Heritage* should be compulsory. Discussion of topics like Indian idealism and outlook, religion and philosophy, Indian art, and Indian social institutions (including the background of caste system and caste in transition), and the influence of the West would make the students aware of the social and cultural influences operating in contemporary life, and view the recent problems in their proper perspective. This should require a year or two years of study ; depending upon the time available. The objective can be achieved better if an integrated course is given. Alternatively, a number of short courses on Indian civilisation, Indian philosophy, Indian social institutions and history can be expected to impart a knowledge of our cultural heritage,

and develop a proper perspective. In the Social Sciences, a course like *Modern Industrial Society* which cuts across various social science subjects should provide a fairly wide background. The discussion of topics like transition to industrial society, growth of economic organisation, the social and political institutions of industrial society and human problems of industrial civilisation is likely to produce in the budding engineer a proper attitude with which he can view the problems of rapid industrialisation. Both these courses would draw materials and techniques from several contributing subjects, uniting and integrating them to bring out significant relationships.

In the first two years, a course in Theory and Practice of Writing and Nature of Language (i.e. a course on *Communication*) should be compulsory. In an age in which public relations and mass contact are becoming increasingly important the ability to write and speak clearly, concisely and effectively as well as to understand, appreciate and evaluate critically the speech and writing of others are essential not only for administrators, politicians and social workers, but also for a specialist like an engineer. The rapid expansion of mass media of communication in modern life has enhanced the significance of this skill. The basic aim of this course should be training in composition so that fluency and accuracy in effective communication could be developed. In the second year, students should be made familiar with the nature, uses, and abuses of language. Books like *Tyranny of Words* and others by Stuart Chase, *Straight and Crooked Thinking* by Robert Thouless would arouse considerable interest and induce a critical attitude towards the spoken and written words. Moreover, essay writing and composition should be integrated with courses in humanities and social sciences. In evaluation of examination essays it may be useful to have two examiners, one assessing the content of the subject and the other the proficiency in expression.

Elective Subjects

In the last two years, there should be a number of courses from which students may be required to "elect" one or two. Some of the "electives" suggested are : Social Behaviour and Social Institutions, the International Scene and Current Affairs, Philosophy of Science, Advanced Economics, Industrial Psychology, Human Factors in Equipment Design, Labour and Management and Labour Relation, History of Civilisation, Art in Industry, Public Opinion and Mass Communication, Foreign Languages, Regional Languages, Epics : Eastern and Western, Appreciation of Literature and Art, Problems of Contemporary India, and similar other subjects. The course on problems of contemporary India should aim at acquainting the student with the pressing problems of the day, and enabling him to view them with academic detachment. Discussion of topics like planning, population, social prejudice and conflict, village uplift and development of agriculture, the language issue, education of the masses, India and the world would make him think of the issues that face contemporary India.

The programme suggested above is designed to give during the first two yeas some breadth in the Humanities and Social Sciences, and some depth in a more limited area of either in the last two years. The student would be made aware of his cultural heritage, helped to appreciate his social institutions, and enable him to make a more meaningful approach to the social and natural world in which he has to live. In fact, courses in general education can be classified into two broad categories : courses in cultural subjects which help to widen the outlook, and those which may be regarded as a part of the technical equipment or armoury of an engineer. Under the former would come courses in most of the humanities subjects which enable students to cultivate and imbibe the cultural values, and realise the human significance of science. Most of the courses in the social sciences (like Industrial Psychology, Labour Management, Social Institution) would fall under the latter category, and they are likely to reinforce and advance the capacity of the specialist.

In view of the heavy curricular load of an average engineering student, the time available for imparting instructions in general education would obviously be very limited. Even at the M.I.T., it is only one-sixth of

the total time. Thus, whatever little is done in lectures and discussion groups will have to be supplemented by activities in the extra-curricular sphere, i e. debates, drama, films, talks, exhibitions, and essay competitions. In fact, a successful programme of general education should be such that its current overflows outside the classroom, making the extra-curricular life fertile and productive. Courses in general education require integration with the extra-curricular life of the student.

In this manner the education provided to an engineer would be for the "whole man" for his total personality. What is essential is not simply training for making a living but education for life. In a technological institution, the stress is obviously on the first. It is, however, essential to temper it with well-designed courses in general education. The objective should be to prepare men to man the profession and the multitude of modern callings without ceasing to be men. Or, the aim should be, to quote the objectives of the general education programme at the M.I.T. "to prepare young men and women to accept the responsibilities of citizenship in democracy, to provide intellectual development in both non-technical and professional fields, and to develop in them first-rate human and social values".

Textbook and Staff Requirements

For the sort of courses outlined above, it may be difficult to have ready-made books and reading materials. Reliance on textbooks and secondhand material would defeat the purpose. As far as practicable students should be taken to the "sources" themselves, and should have the pleasure of drinking at the very fountain of knowledge. Textbook teaching and the presentation of readymade conclusions can never be a substitute for exposure to carefully selected series of outstanding works in literature, art, culture, and thought of both the Eastern and Western world. In view of the heavy cost of printing handy and readily available new collections of extracts from original sources, teachers should be encouraged to prepare their own collection and cyclostyled copies. There will be the additional advantage that these "collections" can be conveniently modified from year to year in the light of the experience gained.

In organising the teaching of a course like the one outlined above, an obvious difficulty encountered would be the availability of suitable personnel with a synthetic and broad outlook. There is, however, no reason why a set of sincere men on the staff in course of time will not develop into successful teachers of the kind required. Frequent staff meetings, and discussions on objectives of the courses and subjects to be taught would be a great help. Further, arrangement of "guest-lectures" and visiting professors who are eminent in their own fields would be highly desirable. This would not only bring the students in direct contact with the first rate thinkers and scholars of their country, but their lectures can be put on magnetic tape, and later used for discussion, and can thus provide points of departure for the teacher in the class. Visiting lecturers should not be confined to the academic world of scholars, philosophers, and scientists, but should include politicians, statesman, and administrators of eminence whose lectures would be stimulating also on the practical and applied plane, and be a corrective to general education from becoming too academic.

The staff engaged in teaching general education should sit together and formulate the broad objectives and ideas of each course and review it from time to time. In actual teaching, however, the teacher concerned should be given full freedom to select and organise his own material. A brief outline of each lecture, and the objectives of the course should be made available to the student before he comes to the class. This would help to provide in him a proper "set" and greatly ease the task of the teacher.

A programme of education has to keep the students constantly in view. The courses outlined above may appear good to the authorities, but students may regard them as trivial, useless and fail to grasp their true purpose or they may view them in a manner not imagined by the teachers. Therefore, a periodic study of students' reactions through the usual questionnaire technique would reveal how actually the courses are operating, and would greatly help in their modification

and development. In fact, a living programme of education evolves itself gradually in the light of students' reactions, and the experience gained by the teachers.

What are the actual subjects in general education which an engineering student need study should be decided by a committee of teachers of the engineering departments, and the department of Humanities and Social Sciences along with a few "experts" from outside. The broad suggestions made by the author are only tentative and may be used as points for discussion. No rigid pattern is envisaged. In the light of local conditions, needs and the availability of personnel, every institution has to evolve its own programme. In fact, considerable flexibility in regard to the means of realising the objective is visualised. Whatever courses are decided upon should not only satisfy the humanists and social scientists, but must look "good" to the engineers. With the large-scale developments envisaged in the Five-Year Plan, the engineer is more than ever required to face new and difficult engineering situations with imagination and competence. They would demand of him greater professional and social responsibilities. General education courses in an engineering institution must help to produce able and responsible men fully competent to practise on a professional plane as well as "a community of men inspired by the will to live a life of the highest endeavour"

Do You Know?

- The Ministry of Education has decided to set up a small committee for working out a scheme for the introduction of moral or ethical education in schools and colleges.

- There are about 7,400 Indian students studying abroad as against about 3,600 foreign students studying in India.

- There are 39 universities functioning in India today.

- The Ministry of Education budget has increased from Rs. 29 million in 1948 to Rs. 371 million in 1959.

- It is proposed to raise all High Schools in Delhi to the level of Higher Secondary Schools by 1960-61.

Roundup of Activities
Ministry of Education

ELEMENTARY AND BASIC EDUCATION

Scheme to Relieve Educated Unemployment and to Expand Primary Education

Rs. 30 lakhs have been sanctioned during 1958-59 for this Scheme to the Governments of Andhra Pradesh, Bombay, Jammu & Kashmir, Madhya Pradesh, Orissa, Punjab, Rajasthan, Uttar Pradesh and West Bengal.

Central Grants for Schemes of Elementary (including Basic education)

Rs. 755.75 lakhs has been sanctioned to the various State Governments for their Development programmes for 1958-59.

Universal, Free and Compulsory Primary Education

Preliminary etimates from the States of Andhra Padesh, Bihar, Bombay, Orissa, Mysore, Punjab and Delhi Corporation have been received and examined. The Ministry's views and suggestions on these have been intimated to the respective states and the matter is being further pursued.

All the State Governments/Administrations have been requested to draw up a time-schedule for various major steps to be taken to provide universal, free and compulsory primary education during the Third Five-Year-Plan and send copies of the time-schedule' to this Ministry.

Basic Education Week

Basic Education Week was celebrated from 20th to 26th January 59 for the second time throughout the country. It has now become an annual feature. Popular interest in it is manifest. This celebration aims to give vigorous publicity to the salient features of Basic Education.

Dr. K. L. Shrimali, Union Minister for Education explained in an A.I.R. Broadcast the fundamentals of the Orientation Programme—a scheme undertaken by the Union Government for orienting all the Primary (non-Basic) Schools towards the Basic pattern by introducing certain minimum features of Basic Education in the former. The highlights of the week were lectures, radio broadcasts publication of articles, distribution of posters, demonstration of crafts, organization of basic education exhibitions and various cultural and recreational programmes.

Standing Committee on Basic Education

The meeting of the Standing Committee of the Central Advisory Board of Education of Basic Education was held at Madras on 13th and 14th January, 1959.

Basic Education Committee for Public Schools

The Basic Education Committee for Public Schools visited the Doon School, Dehra Dun, on 16th February, 1959.

Improvement of Elementary Education in the Union Territory of Delhi

A meeting of the officers of Delhi Municipal Corporation, The Director, National Institute of Basic Education and the officers of the Elementary and Basic Education Division, Ministry of Education was held on 27th February, 1959 to consider measures to be

taken for the improvement of Basic Education in Delhi.

Comparative Study of Multi-purpose and Post-Basic Schools

The Second meeting of the Committee for the Comparative Study of Multi-purpose and Post-Basic Schools was held on 15th April, 1959 at New Delhi.

Preferential Treatment to Basic Students

The Ministry of Railways (Railway Board) have agreed to give preferential treatment in services under Railways to the candidates coming out of Basic Educational Institutions.

National Institute of Basic Education

A new pamphlet entitled "Fibre Craft" was brought out by the Institute. The January number of "Buniyadi Talim" was also released.

The third meeting of the Advisory Committee of the Institute was held under the Chairmanship of Dr. K. L. Shrimali, Education Minister on 8th April, 1959.

Production of Literature on Basic Education

A prize competion was announced to encourage competent authors to prepare Guide Books for teachers of Basic schools for Grades I to VIII. The entries received are being evaluated.

Monographs on Basic Education

Preparation of monographs on 10 selected aspects of Basic Education was assigned to expert authors. Six monographs have been so far received, and are being processed for publication.

Supplementary Reading Material for Children of Basic Schools

It has been decided to get a set of 25 books on General Science in *Hindi* published through competent private publishers.

Research Projects on Production of Craft Material for Basic Schools

The detailed plans of the projects and their financial implications have been finalised. Out of five institutions selected to conduct research on different crafts, detailed proposals have been received from four. Grants have been sanctioned to three of these institutions.

Source Book for Basic School Teachers

Details of the contents of the source books on Social Studies and General Science have been worked out and steps are being taken to prepare these in English and Hindi in the first instance.

Scheme for Encouragement of Children's Literature

Prize Competition

The Ministry of Education have announced the results of IV Prize Competition for books for children organised during 1958-59. Twenty four authors have been awarded prizes of Rs. 500/- each.

Under the Third Prize Competition organised during 1957-58 the following books have been awarded additional prizes of Rs. 500/- each : (i) Neelam Aur Masahari Ki Devi (ii) Vichari Everest. (iii) Onappakky. (iv) Nartan Bala. (v) Chitron Me Ek Do Tin Char.

The Ministry of Education have also announced the 5th Prize Competition for Children's Books. The last date for the receipt of entries is 25th May, 1959.

Sahitya Rachanalayas

Three 'Sahitya Rachanalayas' were organised in the State of Andhra Pradesh, Assam and Madhya Pradesh for training authors in the technique of preparing Literature for Children. A sum of Rs. 33,000 was released to these States for organizing 'Rachanalayas'.

Model Books for Children

The Ministry has brought out a book entitled "Anokhe Janwar". The price of the books is 95 nP.

Expansion of Girls' Education and Training of Women Teachers

Sanction for a sum of Rs. 30.80 lakhs was issued to ten State Governments for the

year 1958-59, during March, 1959. All the States and Union Territory Administrations have been advised to go ahead with the implementation of the Scheme during 1959-60, pending adjustments of the expenditure, if any, that could not be sanctioned during the year 1958-59.

Educational Tours of Teachers

Rs. 4,114 were sanctioned during the quarter under review to the States of Bombay and Mysore. Tours organised by the State Governments of Assam, the Union Territory of Delhi and Pondicherry Administration were approved. The State Governments/ Union Territory Administrations have been directed to give due publicity to the Scheme in their respective areas and encourage the teachers to take an active interest in this Scheme. They have also been requested to forward their tour programmes for the year 1959-60 for the approval of this Ministry.

Grants to Voluntary Educational Organisations Working in the Field of Pre-primary to Basic Education

A sum of Rs. 47,841/- was sanctioned to various institutions during the quarter ending 15. 4. 1959.

Grants of Loans for Hostel Building (Basic Education Institutions)

The sum of Rs. 1,55,300/- was released to the State Governments of Bombay, Mysore and Kerala for relending it to the institutions in their respective States, for construction of Hostels.

SECONDARY EDUCATION

Reconstruction of Secondary Education

The following grants were sanctioned to the various State Governments as Central assistance for their development programmes for the Reconstruction of Secondary Education during 1958-59.

	Rs. (in lakhs)
Andhra Pradesh	20.00
Assam	18.00
Bihar	27.50
Bombay	26.10
Jammu & Kashmir	7.00
Kerala	15.55
Madhya Pradesh	19.59
Madras	33.00
Mysore	10.00
Orissa	10.00
Punjab	17.97
Rajasthan	24.56
Uttar Pradesh	28.00
West Bengal	74.00
Total	331.42

Central Institute of English, Hyderabad

A meeting of the Government Board of the Central Institute of English, Hyderabad was held on the 9th March, 1959, at New Delhi.

A sum of Rs. 2,68,500 has been sanctioned to the Institute as the second instalment, thus bringing the total grant sanctioned so far to Rs. 4,68,500/-.

Banasthali Vidyapeeth, Jaipur

A sum of Rs. 35,000 has been sanctioned as an ad-hoc grant to the Banasthali Vidyapeeth, Jaipur for the year 1958-59.

Loans for the Construction of Hostels

The following institutions were sanctioned the 2nd instalment of loans through the State Governments concerned for the construction of hostels. Rs. 60,000 to Shri Vivekananda Vidyavanam High School, Tiruparoythurai, Madras States ; Rs. 23,438 to National Multipurpose Higher Secondary School, Malladiballi, Mysore State ; Rs. 50,000 to Nava Bharati Gurukul Residential High School, Rajahmundry, Andhra Pradesh ; Rs. 50,000 to Shivapathi Higher Secondary School, Shoratgarh, U.P. 15,000 was also sanctioned to Shivaji Shikshna, Prasarak Mandal, Gandgaon, Tal Barsi, Bombay State.

Assistance to Voluntary Educational Organisations

The following grants were sanctioned during the period under report :—

Rs. 76,250 to Ramakrishna Mission Ashrama, Calcutta, to meet the recurring expen-

diture in respect of the developmental activities of the Students' Home. Rs. 3,200 to Y.M.C.A. Bangalore, for the continuation of counselling centre. Rs. 1,680 to Dr. Alagappa Chettiar Training College, Karaikudi, Madras State, for the Continuation of Educational & Vocational Guidance Department. Rs. 10.000 to Shri Avinashilingam Home Science College, Coimbatore, Madras for the establishment of Home Science College. (Third Instalment) Rs. 2,500 to Ramakrishna Mission Barangore, Calcutta, for the extension of High school building, construction of library & reading rooms and purchase of equipment. Rs. 8,040 to Jeevan Bharati, Surat, for the continuation of Education & Vocational Guidance Centre. Rs. 2,400 to B.R. College, Agra, for the continuation of Educational and Vocational Guidance Centre.

ALL-INDIA COUNCIL FOR SECONDARY EDUCATION

Extension Services Departments

Quarterly grants amounting to Rs. 1,42,900/- were sent to the Extension Services Departments of 37 Training Colleges.

The Teachers' Training College, Banaras Hindu University, Varanasi has come under the in-Service Scheme of the Council as the 54th Unit of the Extension Service Project.

Examination Unit

From January 28 to March 14, 1959 nine Evaluation Workshops were organised at different places on Social Studies, Mathematics, General Mathematics, Physics, Hindi, English and Advanced Mathematics.

Science Clubs

A Conference of Science Clubs was held at Thiagarajar College of Preceptors, Madurai, from 13th to 15th March, 1959. About 35 sponsors of Science Clubs from the Secondary Schools of Madras State participated.

The number of Science Clubs and Central Science Clubs rose to 315 and 35 respectively in the period under report.

Two conferences of Science Club sponsors were held at Chandigarh and Wardha under the Directorship of Shri V.S. Mathur, Principal, Post-Graduate Basic Training College, Chandigarh and Shri T. A. Apte, Divisional Superintendent of Education, Central Division, Nagpur respectively. The conferences lasted for three days from 27th to 29th March, 1959. Nearly 80 sponsors attended the conferences.

Directorate of Extension Programmes in Secondary Education

From April 1, 1959, the All-India Council for Secondary Education has been converted into Directorate of Extension Programmes in Secondary Education, attached to the Ministry of Education.

RESEARCH IN PROBLEMS CONNECTED WITH SECONDARY EDUCATION

Grants totalling Rs. 6,151/- were sanctioned to the institutions for conducting research on projects as follows :

Name of Institution	*Name of the Project*	*Amount*
1. R.K. Arya College, Nawanshahr Doaba (Jullundur)	Preparation and standardisation of Acheivement Tests for the 8th Class.	Rs. 2,617
2. University of Nagpur.	Preparation of some Achievement Tests for some electives at the High School stage.	1,017
3. University of Allahabad.	Causes of Failure in High School Examinations in Uttar Pradesh.	2,000
4. University of Gauhati.	A follow-up study of teachers in Training.	527
	Total	Rs. 6,151

Central Bureau of Text-Book Research

The Bureau completed an integrated syllabus for the Delhi Directorate of Education. The syllabus is common to both Basic and non-Basic schools in the Delhi area and is meant for their use. This project was undertaken as a 'group-project' for the first time in India and it has been worked out in co-operation with the teachers of the respective classes. The contribution of the teacher in this experiment is so useful and substantial that the Bureau has written a report on this new experiment for the information and guidance of other States.

Two experimental projects on the Teaching of General Science, Social Studies and the United Nations as part of the 'Social Studies Programme' were tried out in 10 Delhi schools, of which some were Basic and some others non-Basic. This project was also worked out with the help of teachers and a report on this is under preparation.

The Bureau conducted a six-week workshop on Text-book Production from March 9 to April 20, 1959 for text-book writers under the guidance of the T.C.M. Consultant, Dr. Bernece E. Leary. Various State Governments participated in this experiment. The idea of the work-shop was to hold discussions on the problem of text-book production and on the basis, of these discussions to produce two sample books, one on Social Studies and the other on General Science at the Elementary level.

The Bureau has conducted a normative survey of text-book production problems in the various States of India. The Survey has been published in the form of a booklet on production procedures as it exists in the various States.

Central Bureau of Eduational and Vocational Guidance

One-Session Training Course for Counsellors

The lecture and training programmes of this course which began in July, 1958 have been concluded. The programmes gave the trainees an opportunity to get acquainted with the work of the Occupational Information Unit of the D. G. R. and E. and of the Employment Exchange.

Seminar

The Bureau conducted a three-day seminar on the "Counselling Interview." Teacher counsellors of the local schools that have initiated Guidance Services and the trainees of the Bureau who participated in the seminar discussed various problems relating to the counselling interviews. The seminar also provided an opportunity for an exchange of views between the trainees and those who are actually working in the field.

Research

1. Selection Tests for Science Courses.

A battery of five tests for selection for Science Courses has been administered in nine schools for the boy students of Class VIII on an experimental basis.

2. Adaptation of the Wechsler Adult Intelligence Scale.

Work on the preparation of suitable items for the verbal sub-tests is in progress.

Central Institute of Education

A three-month Refresher Course for art teachers was held on the 9th of February, 1959 at the Institute. Eighteen teachers from different States attended the course.

The members of the Institute organised the Annual Educational Gathering at the Institute on the 14th and 15th of March, 1959. Shri P.N. Kirpal, Joint Secretary inaugurated the gathering.

HIGHER EDUCATION

Award of President's Gold Madal

A sum of Rs. 94.67 nP. has been paid to the Government of India Mint, Calcutta, towards the cost of President's Gold Medal to be awarded to the best graduate of Jammu and Kashmir University.

Invitations

Permission has been accorded to the Indian School of International Studies, New

Delhi, to invite Prof. C. Vann Wood-ward and Prof. H. S. Commager for one academic term during the years 1960-61 and 1961-62 respectively.

Provident Fund Rules

Sanction has been accorded to certain amendments to the Provident Fund Rules of the Ramjas College, a Constituent College of the Delhi University.

Representation on Central Advisory Board of Biology

The Government of India have nominated Dr. B.D. Laroia, Development Officer (Science) of the University Grants Commission, New Delhi as its representative on the Central Advisory Board of Biology set up by the Ministry of Scientific Research and Cultural Affairs.

Annual Meeting of the Inter-University Board of India

The Inter-University Board of India convened its 34th Annual Meeting at Chandigarh from the 23rd to 24th February, 1959. Dr. N.S. Junankar, Deputy Educational Adviser, Ministry of Education, represented the Ministry at the Inter-University Board meeting.

U.G.C. Building

Seventy five acres of land have been allotted to the University Grants Commission in New Delhi for the construction of its office building.

Starting of a College at Pondicherry

Administrative approval to the proposal of Pondicherry Administration for the starting of an Arts College at Pondicherry has been accorded.

Loans to the Universities and Constituent Colleges of Delhi University

The following loans were paid to the Universities and constituent colleges of the University of Delhi during the quarter January-March, 1959 :—

Rs. 4,78,000 to Poona University ; Rs. 50,000 to Aligarh Muslim University ; Rs. 11,900 to Kirori Mal College, Delhi ; Rs. 50,000 to Hindu College, Delhi and Rs. 1,00,000 to Indraprastha College, Delhi the loans this totalling Rs. 6,89,900.

Loans to Affiliated Colleges for the Construction of Hostals

For the construction of hostels during the period under report a sum of Rs. 50,000 to D.C. Barua Girls College, Jorhat, Rs. 50,000 to Bhadrak College, Bhadrak, 10,000 to D.A.V. College Amritsar, Rs. 20,000 to R.K. Arya College, Nawanshahr Jullundur, Rs. 50,000 to G.H.G. Khalsa College, Gurusar, Sudar (Distt. Ludhiana) and Rs. 30,000 to Deve Samaj College for Girls, Ambala City were paid as loans with the amounts totalling to Rs. 2,10,000

Loan to Madras Government for Construction of Hostels

Ex-post-facto sanction has been accorded to the Government of Madras of a sum of Rs. 8,45,000 only as an interest free loan in adjustment of the loans to that extent sanctioned by it during 1956-57 to Shri G.V.G. Visalakshi College for Women, Udumalpet, Coimbatore ; R.D.M. College, Sivaganga, Ramanathanpuram ; Vivekananda College, Mylapore ; A.M. Jain College, Meenabakkam and The Ethiraj College, Egmore.

Grants-in-aid

(1) A sum of Rs. 1,65,00,000 was released to the University Grants Commission during the period under report.

(2) A sum of Rs. 1,000 was sanctioned to the Sixth Madras Psychology Conference as token grant from the Education Ministers Discretionary Fund.

(3) A sum of Rs. 12,000 was sanctioned to the Inter-University Board of India towards its maintenance.

(4) A sum of Rs. 1,17,000 was sanctioned to the Deshbandhu College, Kalkaji New Delhi, as Government of India's 'On Account Grant' to the college for meeting its main-

tenance expenses during the period under report.

(5) During the period under report a sum of Rs. 1,17,000 was sanctioned to the Jamia Millia Islamia, Jamia Nagar, New Delhi being the fourth instalment of Government of India's maintenance grant.

(6) During the period under report a sum of Rs. 22,500 was sanctioned to the Gurukula Kangri, Hardwar, U.P. (being the fourth instalment of the Government of India maintenance grant).

(7) During the period under report a sum of Rs. 20,000 was sanctioned to the Tripura Administration for payment to R.K. Mahavidyalaya, Kailashar as grant-in-aid to non-Government Institution for the development of University Education.

(8) A sum of Rs. 25,695 was sanctioned to the University of Delhi for disbursement to the Evening Colleges as follows :—

P.G.D.A.V. College,	Rs. 5,565 (maintenance grant)
Dayal Singh College, New Delhi	Rs. 5,000 (maintenance grant) Rs. 4,000 Ad-hoc-grant (N.R.) for library.
Delhi College, Delhi	Rs. 5,565 maintenance grant
Deshbandhu College, Kalkaji, New Delhi	Rs. 5,565 maintenance grant

RURAL HIGHER EDUCATION

Grants

The following Rural Institutes have been sanctioned grants during the period under report :

Rs. 2,60,082 to Rural Institute, Amravati ; Rs. 3,42,407 to Balwant Vidyapeeth Rural Institute, Agra ; Rs. 1,00,000 to Sri Ramakrishna Mission Vidyalaya Rural Institute, Coimbatore ; Rs. 1,50,000 to Mouni Vidyapeeth Rural Institute, Gargoti and Rs. 57,714 rec. Rs. 35,000 Non-rec. to Jamia Rural Institute Jamia Nagar, New Delhi.

Committees

(1) The fifth meeting of the Standing Committee of the National Council for Rural Higher Education was held in New Delhi on February, 17 and 18, 1959 under the Chairmanship of the Education Minister, Dr. K.L. Shrimali.

The Committee, considered the problems in relation to the introduction of post-diploma course in rural services, in Civil and Rural Engineering and concurrent and professional course in rural institutes.

(2) The Assessment Committee on Rural Higher Education set up to assess the standards and achievements of the rural institutes, visited Jamia Rural Institute, New Delhi, Rural Institute of Higher Studies, Birouli (Bihar). The Rural Institute, Amravati. The report of the inspection is being prepared.

Technical Co-operation Mission

A meeting of the representatives of the Ministry of Education, Technical Co-operation Mission and Ford Foundation was held in New Delhi on 6th March, 1959 with Education Minister in the chair. They finalised the revised Technical Co-operation Mission scheme for Rural Institutes. The revised scheme includes, (a) one lecturer for 2 years ; (b) four short-term specialists in various spheres ; (c) training of 20 participants and (d) supply of commodities worth $ 50,000.

Stipends :

The following sanctions have been made to the Rural Institute for the period of January-March, 1959.

Rs. 11,355 to Rural Institute, Amravati ; Rs. 2,820 to Shri Mouni Vidyapeeth, Gargoti ; Rs. 3,240 to Institute of Rural Higher Studies, Birouli ; Rs. 5,760 to Vidya Bhawan Rural Institute, Udaipur ; Rs. 4,710 to Institute of Rural Higher Education, Sriniketan. Rs. 8,490 to Sri Ramakrishan Mission Vidyalaya, Rural Institute, Coimbatore ; Rs. 7,590 to Balwant Vidyapeeth Rural Institute, Bichpuri, Agra ; Rs. 6,510 to Gandhigram Rural Institute, Gandhigram. Rs. 6,270 to Jamia Rural Institute, New Delhi. The examinations in the (1) Diploma Course in Rural Services, (2) Diploma Course in Civil and Rural Engineering ; and (3) Certificate Course in

Agricultural Science Rural in Higher Education started from 14th April, 1959. They are being held at Jamia Rural Institute, Jamia Nagar, New Delhi : Balwant Vidyapeeth Rural Institute ; Agra ; Institute of Higher Studies, Birouli (Bihar) : Institute of Rural Higher Education, Sriniketan ; Rural Institute, Amravati ; Shri Ramakrishan Mission Vidyalaya Rural Institute, Coimbatore Dist. : The Gandhigram Rural Institute, Madurai Distt ; and Vidya Bhavan Rural Institute, Udaipur.

AUDIO-VISUAL EDUCATION

National Institute

The National Institute of Audio Visual Education has now been established at Mathura Road, Indraprastha Estate, New Delhi. The Audio-Visual Unit of the Ministry of Education has been merged with it. The Director of the National Institute of Audio Visual Education joined duty on the 29th January, 1959. Mr. Mcbrid's candidature has been approved by the Education Minister as one of three T.C.M. experts for the National Institute of Audio Visual Education.

National Board for Audio - Visual Education

The third meeting of National Board of Audio Visual Education was held on the 5th and 6th January, 1959 ; under the Chairmanship of Shri R.P. Naik, I.C.S., Joint Secretary Ministry of Education. The proceedings of the meeting have been of the Board approved by the chair and circulated among the members of the Board for their comments.

Seminars and Conferences

The State Governments of Bombay, Madras, West Bengal and the Punjab have organised Zonal Seminars on Audio-Visual Education. A sum of Rs. 3,500.00 each has been sanctioned to the Governments of Madras and West Bengal Whereas a sum of Rs. 2,300.00 has been sanctioned to the Government of Punjab.

Production of Films

The films 'Indian Institute of Technology' and 'Indo-Gangetic Plains' were finally previewed by the Preview Committee. The rough cut of the films 'Climate of India and 'Primary Teacher' has been pre-viewed in the Ministry.

Central Film Library

Thirty-seven new films have been added in the Library, thus bringing the total number of films to 4174. 1685 films were lent out to 305 member institutions during the period. Ten new members were enrolled thus bringing the total number of members to 1235. The Preview Committee held 10 meetings and previewed 26 films.

The Central Board of Film Censors set up their Regional Office at Delhi on the 21st January, 1959, which continued functioning till the 28th February, 1959. During the period 143 'U' Certificates (for public exhibition of films, and 150 classification certificates (for customs purpose) were issued by the Board.

Mobile Cinema Units

The Unit conducted 40 film shows in the local educational institutions and other allied organisations. Films shows were also arranged for the contingents from various State Governments who participated in the Republic Day Celebrations.

Translation Unit

Teaching Notes of six more filmstrips have been translated into Hindi thus bringing the total to 44. A circular letter emphasising the usefulness of the filmstrip as an important visual-aid was issued to the members of the Central Film Library.

Unit for the Production of Visual Aids

The final sketch of the chart on 'Rice Production in India' in the series of Economic Geography of India has been prepared. The Final sketch of another chart on 'Manufacture of Oxygen' is in progress. Material for the charts on the

production of Wheat Cotton and Tea has been collected and work on the rough sketches of these charts will be taken up shortly.

Material for 'Study Kit on India' has been compiled and submitted for approval.

Audio-Visual Education Journal

The January, 1959 issue of the Journal was released and complimentary copies were distributed among various Ministries/Departments of the Government of India. Material for the April, 1959 issue of the Journal was sent to the press.

UNION TERRITORIES

The sanction of the President has been conveyed to the Tripura Administration for the continuance of temporary post of Director of Education, Tripura for a further period of one year.

The sanction of the President has been conveyed to the L.M.A. Islands for an expenditure not exceeding Rs. 2,400 for Adult Education Centres' in each of the Islands for the pursuit of Adult Library Campaign.

The Sanction of the President is also conveyed to the Delhi Administration for the creation of a post of an Administrative Officer in the scale of Rs. 530-30-8(0 in the Directorate of Education, Delhi.

It has been decided that Drawing teachers in Delhi schools possessing Teacher's Training Diploma/Certificate of the Mayo School of Arts and Crafts, Lucknow, who have under-gone a refresher course in Scale. Drawing and Geometry should be treated on par with those who have passed full-time Diploma Course of Delhi Polytechnic, for purposes of receiving the scale of pay admissible to Drawing teachers in Delhi schools. The orders have been made effective from 21st December, 1957.

Two scholarships for the second term of 1958 and the for first term of 1959 amounting to Rs. 500/- each have been awarded to cadets Parminder Singh Tib and Shamsher Singh under the scheme of Award of Scholarships to Cadets from Union Territories at Sainik School, Dehra Dun.

The sanction of the President has been conveyed to the Manipur Administration for the continuance of the post of Director of Education, Manipur for a further period of one year,

A Welfare Officer of the rank of Deputy Director of Education has been appointed in the Directorate of Education, Delhi, to look after the welfare of the teacher and other staff of Government as well as private aided schools in Delhi.

SOCIAL EDUCATION

Assistance to Voluntary Education Organisations in the Field of Social Education

Grants amounting to Rs. 44,153 were sanctioned to three Voluntary Educational Organisations for strengthening and developing their activities in the field of Social Education.

Delhi School of Librarianship

The first Refresher Course of three months' duration started on the 2nd March, 1959. Twelve persons deputed by State Governments are attending the course.

National Fundamental Educatian Centre

During the quarter under report, The National Fundamental Education Centre continued the training course for the second batch of 22 District Social Education Organizers. A study Tour of ten days was organized for them to study the Social Education programmes in some blocks in Rajasthan.

The Research project pamphlet on 'Village Meeting Places' has been sent to the press. Another research project on 'Relation of Village meeting places to Community Centres has been taken up in Mehrauli block. A third research project on 'Reading interest and habits of the village people' has also been taken up. This is an intensive study of the subject in village Mukhmelpur.

The audio-visual unit of the Centre has enlarged its activities and is now engaged in the production of a film-strip on 'How to make a flannelgraph'.

Production of Literature for Social Education Workers

Under this scheme, The Idara Talim-O-Tarraqqi, New Delhi, has brought out two handbooks one on Teaching 'How to Read

and Write' and the other an enumerated list of plays suitable for Social Education.

The Planning, Research and Action Institute, Lucknow has also prepared a Handbook on Rural Recreation, which is under print.

Preparation of Eight Graded Books for Neo-Literates by the Hindustani Cultural Society

The first two books of the series are under print. The Society has also forwarded the drafts of the third and fourth books to the Ministry for approval.

Standing Committee on Social Education

The fourth meeting of the Standing Committee of the Central Advisory Board of Education on Social Education was held in 1959 at Madras. The minutes of the meeting are being finalised.

Books for Neo-Literates

Announcement of Additional Prizes

The authors of the following books who have already been awarded a prize of Rs. 500 each in the 5th competition will now receive an additional sum of Rs. 500 each.

Bengali ..	'Hathat Bipade' by Amarnath Roy.
Gujarati ..	'Bapuna Jeevan Prasango' by Manuboen Gandhi.
Kannada..	'Namma Manassu' by K. Varija Udupa.
Urdu ..	'Masuni Chand' by Athar Parvez.
Tamil ..	'Anuvin Rahasyam' by P. Gunaskear.

History of India

Dr. Hari Ranjan Ghosal, D.Litt., (of the University of Bihar, Muzaffarpur) has been selected for the award of a prize of Rs. 5,000 for the best manuscript on 'The History of India'. The book will now be translated into Hindi and published as a Government publication.

Organisation of Sahitya Rachnalayas during 1958-59

A sum of Rs. 7,500 has been sanctioned to State Governments of Madras, Punjab and Bihar for the organisation of Sahitya Rachnalayas for Neo-literates during 1958-59.

Publication of Hindi-Vishwa Bharati

The third volume of Hindi-Vishwa-Bharati—an Encyclopaedia in Hindi which is being prepared and published by Hindi Vishwa Bharati, Lucknow, in ten volumes under a subsidised scheme of the Ministry has been published in February, 1959. It may be recalled that the first volume of this publication was published in May, 1958 and the 2nd Volume in September, 1958.

Verification of Educational Qualifications of Indian Nationals

Results of 65 persons have been verified from the records available in this Ministry on references received from the various Ministries/Offices/Punjab University, Chandigarh.

Certificates of Indian Nationals, were received from the Government of Pakistan. 67 were despatched to the persons concerned.

Financial Assistance to Displaced Students from Pakistan

305 displaced students pursuing various courses of studies have been granted financial assistance through the Social Welfare and Rehabilitation Directorate, New Delhi, involving an expenditure of Rs. 49,355.

Ten per cent reserve of Rs. 2,31,000, which was held in abeyance, was released for the various State Governments and the Social Welfare and Rehabilitation Directorate for the grant of financial assistance to displaced students from West Pakistan.

Additional sum of Rs. 1,30,000 and Rs. 30,000 has been sanctioned to the Government of Punjab and the Social Welfare and Rehabilitation Directorate, New Delhi, respectively for the grant of financial assistance to displaced students from West Pakistan.

A sum of Rs. 3,000 has been reimbursed

to the Madras Government on account of the expenditure incurred by them during 1957-58 for the grant of financial assistance to displaced students.

Financial Assistance to Children of Indigent Families Displaced from West Pakistan

The work relating to the grant of stipends to displaced destitute children sanctioned out of the Vocational and Technical training schemes for displaced persons from West Pakistan has been taken over by this Ministry from the Ministry of Rehabilitation.

SOCIAL WELFARE AND EDUCATION OF THE HANDICAPPED

Model School for the Blind Children

The Model School for Blind Children was inaugurated on the 4th January, 1959. This school is eventually expected to become a full-fledged Secondary school for blind boys and girls with a Kindergaten section and a Teacher Training Department attached.

This year the Kindergarten and Primary sections of the school have been started. The school has accommodation for 50 children and the number of children at present is eleven.

Special Employment Offices for the Disabled

The first Employment Office for the disabled was inaugurated at Bombay by the Governor of Bombay on the 6th March, 1959. This office has been established under the scheme which envisages the establishment of several special employment offices for the disabled as a part of the National Employment Service.

Social Welfare

At the invitation of the Goverment of India, delegation consisting of three Sikkimese ladies arrived in this country on the 17th January, 1959 to study social services. They visited 10 States and studied a number of welfare extension projects established by the Central Social Welfare Board and other institutions conducting social work.

The Government of India have appointed a Working Group on Social Welfare to formulate a practicable social welfare programme for inclusion in the Third Five Year Plan. The first meeting of this group was held on 8th April, 1959.

PHYSICAL EDUCATION AND YOUTH WELFARE

Labour and Social Service Camps

A sum of Rs. 1,06,064.00 has been paid to the State Governments, Universities, N.C.C. Directorate of the Ministry of Defence and Voluntary Organisations like Bharat Sewak Samaj, Bharat Scouts and Guides for conducting Labour and Social Service Camps.

Campus Work Projects

A sum of Rs. 6,53,000 has been sanctioned to the Universities and State Governments for the execution of campus work projects. Out of this amount a sum of Rs. 3,51,000 has been given as fresh grant for the construction of 32 Recreation-Hall-Cum-Auditoria 5 Swimming Pools, 4 Gymnasia, 2 Open-Air Theatres, 2 Stadia, 1 Pavalion & 1 Cinder track. The balance of Rs. 3,02,000 covers 34 cases of 2nd and 3rd instalments of grants, the first instalments were sanctioned earlier in 1957-58 and 1958-59.

Sports

The *ad hoc* Enquiry Committee set up by the Government of India in July, 1958 to enquire into the causes of persistence of low standards of Indian athletes and players in the Olympic and Asian Games and to suggest ways and means for improvement, submitted its report on the 4th February, 1959.

In order to eliminate conditions deterimental to the development and popularising of sports, the Committee recommended certain measures relating to the duration of the term of office bearers in a National Sports Federation/Association, the need for all Federations/Associators to get registered under the Registration of Societies Act, 1860 and to have a stipendiary Assistant Secretary for each of them. The Committee has also explained in detail how the All India Council of Sports as well as the council of sports in

the States should be reconstituted. The committee has emphasised the importance of planned coaching and the need to ensure a regular supply of trainees for the coaches. It has suggested the establishment of a Central Training Institute to provide first class coaches in different sports and games and the building up a cadre of coaches with security of service assured to them on a contract basis.

The committee's recommendations further include. the appointment of selections committees to select the personnel of teams and the organisation of sports and games in rural areas through '*Vyayamshalas*' etc.,

The Committee further recommended that the funds available to the Government of India for the development of sports and games during the remaining portion of the Second Five Year Plan should be distributed as follows ;

1. 30% to improve standards in sports.
2. 65% to popularise sports and games in educational institutions and in rural areas.
3. 5% on organisational expenses for the Federations/Associations, etc.

Grants

The following grants were sanctioned :

Rs. 59,963 to the Secretary, Rajkumari Sports Coaching Scheme New Delhi.

Rs. 5,000/- to the Indian Style Wrestling Federation of India, New Delhi, for meeting the deficit in conducting the second National Championship at New Delhi from 10th to 15th March, 1959.

Rs. 400 to Shri Dig-Vijay, Wireman, C.P.W.D. Electric Division, New Delhi to enable him to participate in the National Cycling Championship held in February, 1959 at Bombay.

Rs. 1,00,000 to Assam State Government towards the construction of a stadium-cum-guest house at Gauhati.

Rs. 27,800 to the Assam State Government for meeting 50% of the cost of construction of a covered Badminton Court at Dibugarh.

Rs. 67,828/- to U.P. Government, in addition to the grants of Rs. 3,58,380/- earlier, as the continuation of the Central Government against the expenditure incurred on the construction of the Stadium at Lucknow.

Rs. 16,383 to the K.S.Y.M. Samiti, Lonavala (Poona) for meeting recurring expenses on Yogic Scientific Research during 1958-59.

Rs. 691.06 np. to the National Rifle Association, India, New Delhi for the salary of the paid Secretary attached to the Association.

Rs. 2,500 to the Gujarat Research Society, Bombay to cover expenditure on the survey of weight and height of school children.

Rs. 3,000 to the Secretary, Board of Governors, Lakshmibai College of Physical Education, Gwalior to meet the expenditure on the College.

All-India Council of Sports

The All-India Council of Sports which has recently been reconstituted, met in New Delhi on the 28th March, 1959. Some of the important decisions taken by the Council were as follows :

A Committee was appointed to investigate and report on the allegations against the Board of Control for Cricket in India.

Another committee was appointed to examine the future set up of the Rajkumari Sports Coaching Scheme and to submit proposal for an integrated Coaching Scheme on an All India basis.

The Council accepted the recommendations of the *Ad-Hoc* Enquiry Committee regarding the reconstitution of the States Sports Council on the pattern of the All India Council of Sports.

Scouting and Guiding

The grants of Rs. 75,000/- and Rs. 34,993 were sanctioned to the Bharat Scouts and Guides, National Headquarters, New Delhi to cover the anticipated deficit in the administrative and organisational budget for 1958-59 and to meet the expenses for organising Training Camps during 1958-5) respectively.

Youth Leaderships Training Camp

It is proposed conduct the 9th Youth Leadership Training Camp at Pachmarhi (Madhya Pradesh) from the 1st to the 15th

May, 1959. Nearly 45 teachers from the Universities of Allahabad, Aligarh, Lucknow, Visva-Bharti, Patna, Bihar, Gauhati Baroda, Karnatak, S.N.D.T., Nagpur, Saugar, Osmania, Mysore and Andhra will be attending the camp.

Youth Tours

During the period under report, an amount of Rs. 1,47,488/- was sanctioned for nearly 142 different batches of students for undertaking educational tours. Nearly 4,300 students availed of this facility.

In order to pursue Youth Welfare activities in 1959-60 an allocation of Rs. 8 lakhs has been made.

National Discipline Scheme

National Discipline Scheme is a centrally administered scheme and all expenditure on its implementation is met by the Central Government. It has so far been extended to 292 schools/institutions in and around Delhi and in the States of Punjab, Madhya Pradesh, Uttar Pradesh, Bombay, Jammu & Kashmir and West Bengal with about 1,64,000 children under training. Besides, the State Governments of Bombay and Punjab have their own arrangements under the Education Ministry's general Supervision for training students under the scheme.

During the year 1959-60, the target of expansion will be 400 schools/institutions with about 2,40,000 children under training and the estimated expenditure on the Scheme will be Rs. 20.00 lakhs.

PROPAGATION OF HINDI AND EVOLVING OF TECHNICAL TERMINOLOGY

Hindi Shiksha Samiti

At the 12th meeting of the 'Hindi Shiksha Samiti the recommendations of the Reviewing Committee on the recognition of Hindi Examinations were approved, subject to certain observations. The proposal of establishing 'Kendriya Hindi Shikshak Mandal' was considered. The Samiti recommended that with the aid of Centre and Voluntary Organisation one Hindi Teachers Training College in each non-Hindi speaking State and Administration should be opened if there is a demand for it. The entire expenditure is to be borne by the Central Government.

Appointment of Hindi Teachers in non-Hindi Speaking Areas

Grants totalling Rs. 1.88 lakhs were paid to the States of Orissa, Kerala, Mysore and Bombay in March, 1959 for appointment of Hindi teachers in Higher/Secondary schools during the year 1958-59.

Presentation of Free Books

Hindi Books worth about Rs. 1,67,000 were supplied free of cost to the State Governments of West Bengal, Bombay, Mysore, Kerala and Orissa and to Administrations Tripura & Manipur during 1958-59 for schools in their respective areas.

Organisation of Debating Teams of Students from non-Hindi Speaking Areas to Hindi Speaking Areas and Vice-versa

Six debating teams from the Universities of Lucknow, Kerala, Utkal, Bihar, Mysore and Madras and three junior teams from the States of U.P., Kerala and Orissa were organised. An amount of about Rs. 7,000 was sanctioned to the Universities and the State Governments to meet the expenditure on this account.

Organisation of Lecture Tours of Prominent Hindi Scholars and Writers from Hindi Speaking Areas to non-Hindi Speaking Areas and Vice-versa

Five lecture tours of Scholars were arranged to the State of Bihar, Andhra, U.P., Mysore and Delhi, and an amount of Rs. 3,500 approximately was sanctioned for this purpose during March, 1959.

Rs. 15000 to Sansadeeya Hindi Parishad, New Delhi for Propagation and development of Hindi ; Rs. 15,000 to Akhil Bhartiya Hindi Parishad, Agar for training of 60 Hindi teachers at the Akhil Bhartiya Hindi Mahavidyalaya, Agar ; Rs. 2,350 to

Hindi Bhawan, New Delhi for propagation and development of Hindi.

Board of Scientific Terminology

The under-mentioned finalised and provisional lists were published during the quarter ending 31st March, 1959.

Finalised Lists
- i) Defence
- ii) Law II
- iii) Agriculture II

Provisional Lists
- i) Law III
- ii) Medicine III (Part I)

Popularisation of Sanskrit

The following grants have been given to the Sanskrit organisations under the scheme of giving grants-in-aid to voluntary Sanskrit organisations/individuals for the development of Sanskrit has been formulated.

Rs. 3,000 to Sanskrit Vishva Parishad, Delhi Branch Delhi ; Rs. 5,000 to Sanskrit Vishva Parishad, Bhartiya Vidya Bhawan, Choupati Road, Bombay ; Rs. 25,000 to Shri Siddalingeswara Sanskrit College, Siddaganga Tumkur District (Mysore) ; and Rs. 17,000 to the Central Council of Sanskrit Education, Hyderabad for central traditional Sanskrit college and Administration of the council.

A proposal to set up the Central Sanskrit Board for advising the Government on matters concerning promotion of Sanskrit is under active consideration.

SCHOLARSHIPS

FOR STUDIES ABROAD

Government of India Schemes

Partial Financial Assistance (Loan Scheme)

Applications for partial financial assistance were received from 34 students. Loans amounting to Rs. 6,943.23 have been sanctioned. Rs. 17.856.50 have been recovered from students who were granted loans in the past.

Programme for Exchange of Scholars between India and China, 1958-59

Selections of five scholarships have been finalised.

Enquiries Regarding Scholarships for Studies Abroad

Four hundred and fortyfive enquiries about various overseas scholarships Schemes were attended to during the quarter.

Awards made by Foreign Governments/ Institutions/Bodies

British Council Scholarships, 1959-60

Selections of ten scholarships have been finalised.

French Government Scholarships, 1959-60

Applications for four scholarships have been received and are under consideration.

Imperial Relations Trust (London University Institute of Education) Fellowships, 1959-60

Applications for two Fellowships were invited by 23.5.1959.

West German Government Scholarships, 1959-60

Selections of two scholarships in the Humanities have been finalised.

Colombo Plan and Point Four Programme Fellowships/Scholarships

The offer of training facilities and provision of experts for 1959-60 is under consideration.

U.N. and Unesco Fellowships/Scholarships U.N. Social Welfare Fellowships/Scholarships Programme, 1959

Names of the selected candidates have been recommended to the U.N. authorities for the award of seven Fellowships.

FOR STUDIES IN INDIA

FOR FOREIGN NATIONALS

Government of India Schemes

General Scholarships Scheme, 1959-60

Selections of 18 more scholarships have been made, bringing the total selections to 124.

Reciprocal Scholarships Scheme, 1958-59

Out of the total of five Scholarships, the selection of one scholarship has been finalised. The Czech national is studying in India.

Fellowships/Scholarships Offered by Unesco

Arrangements are being made for a three month study programme in 'Home Science' for an Iranian national.

(ii) FOR INDIAN NATIONALS

Merit Scholarships in Public Schools, 1958-59

Fortyone scholars have joined their allotted schools.

Merit Scholarships for Post-Matriculation Studies, 1958-59

Selections of 17 more scholarships have been made, bringing the total selections to 171. The selected candidates are prosecuting their studies.

Scholarships for Higher Studies in Hindi for Students from non-Hindi Speaking States, 1958-59

The selection of one more candidate has been finalised. The 85 selected candidates are prosecuting their studies.

Scheduled Castes, Scheduled Tribes and other Backward Classes Scholarships Scheme, 1958-59

Nine thousand, eight hundred and seventeen more scholarships have been awarded, bringing the total selections to 50,047.

UNESCO

Project on Mutual Appreciation of Eastern and Western Cultural Values

In collaboration with and assistance from UNESCO a National Seminar on the Implementation of this Major Project was organised by the Indian National Commission for Cooperation with UNESCO from 2nd to 6th March, 1959 at the New Era School, Bombay. The Seminar brought together representatives from State Governments, Heads of the Indian Institutions participating in the Associated Schools Projects, local members of the Indian National Commission, a few other educationists and experts. The main problems considered included (a) the planning of special projects for the promotion of the objectives of the Major Project, (b) the consideration of subjects of study relating to the Major Project ; (c) the study of existing curricula and syllabuses and the possibilities of adapting them ; (d) the examination of extra-curricula activities, teaching methods and material and (e) the study of the relation of the Major Project to education in International understanding and cooperation in general, and the teaching of the aims and work of the United Nations in particular.

Traditional Values in Life in the U.S.A. and India

A meeting of American Fulbright Professors and Indian Scholars to discuss Traditional Values in life in the U.S.A. and India was held at Ootacammuned from 19th to 22nd March, 1959.

The meeting discussed and stipulated the values that have come down to the present day life both in Indian and United States and concluded that 'values structures' in both the countries have many features in common, however much they might differ in principle and in detail.

Second Indian National Conference of Non-Governmental Organisation.

The Second Indian National Conference of Non-Governmental Organisation of

United Nations Information was held at New Delhi from 3rd to 5th April, 1959 to mobilise the resources of non-governmental organisations and to promote the ideals of United Nations Federation. The Government of India have decided to pay an ad-hoc grant of Rs. 2000 to meet a part of the expenditure incurred.

Fellowships under Participation Programme of Unesco

Under the Programme of Participation in the Activities of Member States for 1957-1958, Unesco sanctioned three fellowships two for the Asian Theatre Institute and one for the Experimental Television Project of the All-India Radio.

EDUCATIONAL INFORMATION AND PUBLICATIONS

Educational Information

During the quarter under review, 2768 enquiries on various aspects of education in India and abroad were dealt with. 561 visitors sought information from the Information Library. Information on 27 items was revised/collected/complied during the period under report.

Publications

The following publications have been brought out during the period under report :—

1) The Education Quarterly—March, 1959

2) Youth—March, 1959

3) Production and Distribution of Paper Back Books by Kul Bhushan

4) Annual Report of the Ministry 1958-59 (English)

5) Annual Report of the Ministry 1958-59 (Hindi Version)

6) Summary of Annual Report 1958-59 (English)

7) Summary of Annual Report 1958-59 (Hindi Version)

8) Imrpovement of Curriculum in Indian Schools by Henry Harrap

9) Progress of Pre-Primary and Elementary (Including Basic, Education in India During 1956-57 under the Second Five Year Plan

10) Proceedings of the fourth meeting of the All-India Council for Rural Higher Education.

1,303 copies of publications were sold at the casual Sales Department of the Ministry during the period under report.

Educational Statistics

In-Service Training Course in Educational Statistics

Two officials of the Ministry were deputed to conduct a short In-Service Training Course in Educational Statistics at Baroda. The Ninth In-Service Training Course in Educational Statistics for the benefit of the dealing officials of the various Indian Universities was organised from 6th April, 1959 to 25th April, 1959.

Scrutiny and Reconcilation of Statistics

28 Forms 'A', 16 Forms 'B' and 7 Forms 'C' were scrutinised. This officials of the Ministry deputed to the States of Andhra, Mysore, Kerala and Madhya Pradesh for the reconcilation of Statistics for the year 1956-57 in Forms 'A'.

Statistical Enquries

41 Statistical enquries were answered during the period under review.

NATIONAL ARCHIVES OF INDIA

Acquisition

45 authenticated copies of Bills of States assented to by the President, 18 files, 2 volumes, 25 bundles of records and 1 case of microfilms were received. 396 books and 64 periodicals were accessioned, 676 periodicals registered and 12 photographs of 'farmans' and 10 manuscripts in Persian were purchased.

Research and Reference

Information from records and other sources was supplied to Government agencies, institutions and learned individuals.

7,540 requisitions for records, 8,250 requisitions for books and 7 requisitions for maps were attended to 10,465 files and volumes, 7,185 books and 3 maps were received back.

On an average 34 research-scholars con-

ducted research. 2,165 pages of excerpts were released after scrutiny.

Collection of material for preparing a Hand-Book to the Records of the Government of India for the study of the Organizational changes in the set up of the Military Department and amalgamation of the records (post 1859) of the late Foreign and Political Department were continued.

Technical Service and Advisory Work

Photo-duplication Service was rendered, among others, to the International Academy of Indian Culture, the International Red Cross Society, the Italian Embassy, the Inspector General of Police, Hyderabad, the Indian Ranaissanace Institute, Dehra Dun, the Rajasthan Oriental Institute, the Asiatic Society of Pakistan, the U. P. Government and the Punjab Government.

At the request of the Secretariat Training School, New Delhi the Department arranged a lecture on "Preservation of Records" for the benefit of the trainees of the Schools.

Photo—Duplication

The microfilming of "Home Ecliesiastical Proceeding" was continued and about 21,000 exposures were made. The microfilming of rare and precious manuscripts from the Raza Library, Rampur was also continued.

Publication

Further progress was made in printing volume VI of the Fort William India House Correspondence. Volume IV, the index and corrigenda of Volume XIII and the appendices of volume IX of the series were sent to the press. The work of preparing the index slips of volume IX and the textual editing of volume XV is nearing completion. The editing of volume XIV and the transcription of documents bearing on the graps is making progress. The preparation of index to the Foreign and Political Department records (1781-83) the work of comparing the typescripts of the Index to the Imperial Record Department Proceedings (1946) and the examination and preparation of material for the volume "Selections from Educational Record 1830-1861" were continued. Printed copies of volume X (Nos. 1-2) of *The Indian Archives* were received from the press. The printing of volume X (1792-93) of the Calendar of Persian Correspondence was continued and the preparation of an index to it was completed and sent to the press. The handlisting of the Persian News-paper "Miftah-al-zahar" for the year 1898-99 was completed while work on Persian *Government Gazette* for 1840-49 was continued. 13,000 index-cards of Persian, Arabic and Urdu Documents were prepared and typed. The work of checking the catalogue slips of oriental seals was continued. 328 seals found on the Persian documents of this Department were catalogued.

Indian Historical Records Commission

The proceedings of the 34 Session of the Indian Historical Records Commission, 28th meeting of the Research and Publication Committee and 16th meeting of the Local Records Sub-Committee were drawn up, approved and circulated to the members state Governments, Universities etc.

The officials of the Archives inspected the records of the Reserve Bank of India, Calcutta, the Eastern Circule of the Survey of India, the Board of Trustees of the Indian Museum and the Directorate General of Commercial Intelligence and Statistics, Calcutta, the Central Government records in the custody of the Government of Assam; the records of the Union Territories of Manipur and Tripura and certain other Central Government agencies located in West Bengal and Visva Bharati.

Training in Archives Science

The annual test of the Diploma-Course trainees was held in the 2nd week of January 1959.

GENERAL EDUCATION: WHAT IT MEANS

A Symposium

Humpty Dumpty said airily, "When I use a word, I use it exactly for what I choose it to mean, nothing more nor less." Alice replied, "But you cannot make a word mean so many different things!" So it is just as well that in the symposium that follows, our contributors have sought to be clear about what 'General Education' means. In a lucid statement, Olive Reddick shows how the meaning of General Education is related to "What every educated man should **know** *and* **be**." *Formalities of curriculum come into play in what he should* **know**, *but not in what he should* **be**. *Since the emphasis is on the latter, the creation through 'General Education Courses' of socially valuable human beings in whose evolved character intellectual integrity rather than mere accumulated knowledge is dominant, there need be no serious quarrel about the* **content** *of these courses. Fixing his attention on the meaning that Olive Reddick has clarified, M.C. Shukla, in a deft analysis, shows where General Education and liberal education meet and where they part. So too, how General Education stands* **vis-a-vis** *specialised education. He concludes by showing how General Education is intended to enrich knowledge with understanding and ennoble skill with wisdom. S. Minakshisundaram, in tune with this definition of General Education, examines this theme with particular reference to Indian conditions and gives some practical points about how our educational curriculum—and our examinations—should be organised to meet the end in view. It is significant that all the three contributors lay emphasis on the* **individual** *who learns rather than on the* **subjects** *to be learnt. The latter is meaningless if the main focus is shifted away from the former.*

We believe that the knowledgeable contributions that follow cannot fail to ignite our readers' minds with thoughts and ideas on this absorbing theme. It would be reassuring if we were told about them as, we would fain continue the discussion.

—Editor

Olive I. Reddick *M.A.* (*Education*), *Ph.D.* (*Economics*), Executive Secretary, United States Educational Foundation in India, New Delhi

THERE IS NO EXACT CONTENT to "General Education." There can be "general education courses" but not "a course in general education". It is important that the meaning, as well as the significance, of General Education be clear to those who must decide upon its introduction into the programme of university in India.

Education has two necessary parts; one produces the broadly liberal person, the other the qualified specialist; these must be combined in the educated man. The basis of the first is the inter-relatedness of knowledge; that of the second, expert knowledge of one selected subject. The former is "general education", the latter is "specialization". Recognition of this duality of education is common even among those who quarrel over the division of emphasis to be accorded. As might be expected, technical and professional programmes that have built up heavy requirements in the main subject find little time left for the liberalizing subjects. They tend to resist requiring adequate general education of the students, though they may praise it in speeches. It is an odd fact that in some American universities (where teacher training is a degree subject), the Department of Education is in the opposition; and this is because of the heavy professional require-

ments which leave little time for other learning. On the other hand, the Massachusetts Institute of Technology has taken the lead in requiring liberalizing education of engineering graduates.

Common Objective

Although the *content*—that is, the syllabus—of general education may differ widely, agreement on the underlying objective which guides the determination of that syllabus will bring a fundamental unity. What is this objective ? It is to be sought in the answer to the question : What should *every* university man know and be ? What is the common minimum to be expected by society of the educated man whoever he is ? In American colleges there is widespread agreement about what General Education is for ; and widespread differences in the detailed programmes intended to produce the desired results.

For many years American educators who have believed that education must include both general and specialised knowledge, believe also that the former cannot be relegated to the school or to private and voluntary efforts. It is in the latter belief that they have differed from educators in countries where the school curriculum is balanced but the university programme completely specialised and one-sided. In the United States, for example, it would not be considered sufficient that a Physics student had studied History at school. History—or any other subject—at school is a very different thing from the same subject at an advanced level, when the maturity of the student allows for a more analytical approach. Doubtless continuing to read History privately *would* be considered sufficient. But that most students of Physics would find time voluntarily to do so may be doubted. At any rate, that which is accepted as part of necessary general education cannot be left to chance.

Criteria

Many American colleges have attempted a formal statement of what they consider this minimum of *education for everyone* to be. Such formal statements may be far from satisfactory and numerous arguments over using this word or that have preceded their acceptance. But they do show a fairly wide agreement on some or all of the following criteria for measuring a satisfactory education to be expected of every person awarded a bachelor's degree :

1. He should be able to communicate clearly and correctly, in both spoken and written language.
2. He shold be familiar with the physical world in which he lives.
3. He should know the basic facts of his own biological and psychological being, and how his body and mind work.
4. He should understand social relations and his social environment.
5. He should be a responsible and informed citizen.
6. He should develop an appreciation of beauty, through literature or the fine arts.
7. He should develop a sense of values, taking into account the philosophical and religious heritage at least of his own society, if not of others.

This sounds like a tall order, and it is obvious that our student can get little more than an introduction to all of these areas (except the first, which is scarcely a part of General Education' anyhow.) This brings up a point of current controversy among teachers about superficial knowledge and "survey courses." Survey courses are out-of-style in the United States, at least in learned debates. However, most colleges certainly do still have "Survey of English Literature ;"and doubtless most courses called "History of Western Europe" are also surveys !

Nevertheless, it is all to the good that teachers recognize, and try to avoid, the superficiality that is almost inevitable when a wide area of knowledge has to be covered in a single year.

Purpose

Indeed, the pursose of the general education course is *not* to skim over such an area of knowledge. Selection, emphasis, integration, all leading to comprehension, these and not learning oceans of facts are the key. My own experience in attempting with two colleagues (a sociologist and a political sceintist) to work out a general course in social science

for young college students has taught me something of the difficulties to be met. The easiest solution would be for each of the three specialists to be responsible for one-third of the course, dividing it up into Sociology, Political Science, and Economics, and giving the students a smattering of each. We avoided this pitfall by agreeing at the outset that each of us would teach the whole course. We further agreed that our purpose was not to cover *all* the material in the basic courses in the three subjects—a difficult decision for specialists to accept and abide by! What we wanted to do was to select important or interesting social institutions (or problems or activities) and discuss them in their varied social aspects. Is crime a sociological, or a governmental or an economic matter? The incometax? Slums? Immigration laws? City government? Inflation? Overcrowded schools? If students could learn something of the complexity of social issues, practise analysing the aspects and evaluating the data, this would prepare them for intelligent living in the community and for "good citizenship."

An integrated science course would abandon at the outset any idea of being a substitute for the basic courses in Physics and Chemistry. It would attempt to bring the student to some intellectual appreciation of ours as a scientific world, and would certainly instil in him an understanding of and respect for scientific method.

Now it can be argued that a course in a single subject can, if properly taught for that purpose, secure most of the general education objectives of the integrated course, and in addition give a thorough grounding in the subject. Certainly a student could acquire an understanding of our scientific method through a basic course in Physics if it were taught with the proper emphasis and interpretation.

Choice of Courses

A further controversy follows. Must all students have the same or could there be a choice of courses required for General Education? Those colleges which create new, integrated, usually inter-disciplinary, courses for general education require all students to take these courses. Colleges which are satisfied to have every student take at least one course in Science, in History, in Social Science, in Philosophy, in Literature, frequently allow a choice among several acceptable alternative courses.

It is exactly because of differences in judgment as to the most effective way of achieving the objectives that there is no single syllabus, no agreed content, for general education.

The difficulty of constructing, and then of teaching, such integrated courses as have been mentioned, is great. The difficulty is less, but still considerable, of teaching the accepted basic subject course with new objectives. Only teachers who are imaginative and flexible, and understand thoroughly what general education is all about, will meet the requirements. These are apt to be among the older, seasoned teachers, who are past the stage of being obsessed with the minutiae of their subjects, and have entered into the maturity of breadth and tolerance.

Character Building

In the first paragraph, the meaning of General Education was related to "What every educated man should know and be". Perhaps the matter of conduct and character has not entered into the current discussion of General Education in India. But certainly universities must also consider whether such things as social responsibility, self-discipline, and intellectual integrity are a necessary part of education. At any rate, in many American colleges the stated objectives do include them. It is recognized that these are not a matter of information, or even knowledge, to be acquired through the syllabus. They are outside the formal curriculum. But they are not any the less education, for that. The college must present to the students the environment and the experiences through which these socially desired qualities can grow. In the case of the "knowledge" objectives, to be achieved mainly through the class-room, there is no way of insuring success, and some students will measure higher than others. More so in the more delicate and sensitive matters of character.

Such experiences as hostel life, student self-government, college elections, the honour system, sports and games, and social work,

all in association with other students and with teachers, provide the environment in which responsibility, social awareness, civic conscience, and cooperation can take root and even come to flower.

No university education is complete without general education. When the meaning of general education is clear and its implications fully accepted, the variety in its implimentation poses no danger.

II

M. C. SHUKLA, *B. A.*, *B. Com.* (*Birm.*), *Barrister-at-Law*, Professor of Commerce, University of Delhi, Delhi

SOMETHING WHICH MAY FAIRLY BE CHARACTERISED as a revolution has been taking place in the underlying philosophy of Higher education in the United States. Almost all the Colleges and Universities have developed during the last 25 years programmes of General Education. Although the reasons for their doing so may vary in number and importance from one institution to another, there appear to be several underlying causes for this widespread development in American Higher education.

There has been general agreement among educationists that over-specialisation has tended to give the student an unbalanced education. As a result he lacks becoming a whole man, and may have a distorted concept of the role he must play as a citizen, as a member of a home and family-group, and as a human being apart from his vocational speciality. General Education, as a balanced and broadened education, came as an antidote to over-specialisation and as a "reaction against imbalance between pursuit of specialised skills and the attainment of broader cultivation that a liberally educated man was expected to possess." It is true that specialised education makes a specialist a master of his field, but it leaves him devoid of the over-all meaning of life and the world around him. General education seeks to suggest a way by which a student should, in addition to his special field, have some grasp of the other manifold aspects of life and the meaning of his speciality to them.

In India, too, the need for General Education, as a corrective against imbalance in education and as a complement to specialised education has been emphasised in recent years. The Radhakrishnan Report observes[1]: "The person with a narrowly specialised education is like a man who lives in a house with only one window, so that he can look out in only one direction. A General Education should open windows in many directions, so that most of the varied experiences of his life, and most elements of his environment shall have meaning and interest to him." The observations made by the Conference of Vice-Chancellors held at Srinagar in 1955 emphasise this point as follows[2]: "The object of the General Education course is to remedy the lack of balance and undue specialisation which characterise the courses in colleges at present with the result that students who study natural sciences are usually ignorant of the broad issues and basic ideas pertaining to social, economic and cultural life, and those who study humanities or social sciences know little or nothing of natural sciences, or about their impact on present-day life and their contribution to techniques of modern thinking and living. It is, therefore, necessary that the General Education course should cover the basic elements in the three broad fields of humanities, social sciences and natural sciences. Such courses in General Education should be introduced not only in arts and science colleges, but also in technical and professional institutions like the Mining and Engineering Colleges where this need is equally imperative."

Another major reason given in the Harvard Report[3] for the development of General Education is the "staggering expansion of knowledge." Knowledge in

1. Report of the University Education Commission 1943-49. P. 119
2. Quoted in the Report of the Study Team on General Education 1957, P.2
3. General Education in a Free Society 1945

every field is growing at an accelerated rate, and it is becoming increasingly difficult to obtain a synoptic or comprehensive view of even the main divisions of learning. In order to keep up with this increase in knowledge, courses in Colleges and Universities have progressively been divided into more and more minute fragments, so that less and less of a total perspective is available within the context of any one or even several of these fragments. Because of this fragmentation and "splintering", Higher education lost whatever unity it may have had in earlier and simpler times. For this reason, in part at least, General Education courses were devised which would attempt to provide a new unity to the students' educational experience, and provide the potential specialist in one field or learning an opportunity to become acquainted with some major facets of learning in other fields.

Meaning of General Education

There is increasing agreement among educationists, even in India, on the need for General Education, but no complete concurrence on what we mean by the term. Even in the U.S.A. there is no full consensus among those who have been involved in the general education movement for many years. How does General Education differ from liberal education, for example ? Is it not liberal education dressed up in different clothes ? What is its relation to specialised education ?

General Education is like liberal education in the sense that it is that aspect of higher learning which is non-vocational in nature, designed to enrich personality and to make one a more responsible and productive citizen. General education differs from liberal education in that the latter caters for the intellectual elite, while the former is intended for the generality of mankind. Everybody needs it just because he is an intelligent human being living in the twentieth century. It is general also in the sense that it deals with the whole person. Unlike liberal education, it is concerned not only with his intellectual development, but also with his emotional attunement, with his aesthetic appreciation, and with his adjustment to the group. Likewise, it is general because it draws its insights from all aspects of the curriculum—from natural sciences, social sciences, and humanities—wherever there is something relevant that will contribute to a person's growing competence for good living. It is not general, however, in the sense that it consists of glittering generalities ; a lot of sound and fury, signifying nothing. Liberal education is essentially a specific programme of courses, and so consists of a particular body of subject-matter content. General education of the less conservative type is concerned with the learner as a human being, who has certain needs and desires that make him distinct from his fellows. In short, liberal education teaches subject matter ; the materials of the course are the ends. General education teaches the student; by providing him with a more balanced and broadened education. In fact, it 'opens windows in many directions' by broadening student's horizons. It is an instrument for freeing the mind and for awakening a many-sided curiosity that will range far beyond the occupational horizon of any specific individual. In the sense, however, that general education is a "broadening and revitalizing of the content of liberal education, adapting it especially to the needs of the many instead of to the needs of the few, they still complement one another"[1].

As distinguished from Special Education (which looks to the student's competence in some occupation), General Education is that part of a student's whole education which looks to his life as a responsible human being and citizen. The two sides of life are not entirely separate ; specialism and general education must move together. They are indeed partners, rather than partisans.

The very prevalence and power of the demand for special training to meet the needs of our expanding industrial activity makes doubly clear the need for a *concurrent*, balancing force in general education. The technical competence of the engineer, the physician, the physicist, or the business executive, is essential for the performance

1. H.T. Morse in Junior College Journal, March, 1954, Vol. XXIV, No. 7.

of his special job. But the single goal of technical competence is inadequate. Man's life is more than building a molecule or a bridge, more than a discovery of the secrets of the atom or a cell. True, "specialism is the means for advancement is our mobile social structure ; yet we must envisage the fact that a society controlled wholly by specialists is not a wisely ordered society."[1]

Before proceeding further it is in order to sound a word of warning and caution ; to wit : the advocates of general education are not opposed to specialisation. On the contrary, they regard general education and specialised education as complementary to one another. They only want to save general education and its values within a system where specialism is absolutely necessary. They are, however, definitely opposed to over-specialisation to the extent that it precludes in the student the development of a balanced view of the world of nature, of society, and of culture. Specialisation will continue to remain a major need of any society which shall have to be constantly engaged in improving its quality. Men of first-rate calibre in various special fields will always be in demand and the student will therefore be continually drawn in that direction with great enthusiasm. General education is not intended to weaken that enthusiasm or prevent him from realising his fullest potentialities in a field of his inclination and choice. On the other hand, general education will assist the specialist to improve the quality of his speciality. As almost everyone is expected to be expert in some field in order to make a living, general education assumes a peculiar importance. Since no one can become an expert in all fields, everyone is compelled to trust the judgment of other people in most areas of activity. We must accept the advise of our doctor, our lawyer, our plumber, and so on. Therefore everyone needs a kind of sagacity by which distinguish the expert from the quack, and the better from the worse expert. "From this point of view," says the Harvard Report,[2] "the aim of general education may be defined as that of providing the broad critical sense by which to recognise competence in any field......to be able to tell sound from shoddy work in a field outside his own". General education is especially required in a democracy where the public elects its leaders ; the ordinary citizen must be discerning enough so that he will not be deceived by appearance and will elect the candidate who is wise in his field. The Harvard Report clarifies the point still further when it says[3] : "General education provides "a milieu in which the speciality can develop its fullest potentialities. Specialization can only realise its major purposes within a larger general context, with which it can never afford to sever organic connection......Special education instructs in what things can be done and how to do them ; general education, in what needs to be done and to what ends".

General education, unlike special education, is a continuing process for the growing mind as long as one lives. From the time that the infant begins to talk, to think, and to recognise objects around him, he is beginning to get a general education, to learn about the world outside, about the family, and soon about the neighbourhood. Through the school and the college, he is engaged essentially in general education to become a more competent and intelligent human being.

It comes not only in the classroom ; it comes out of class as well. Many of our insights come from miscellaneous reading, magazines and newspapers, or in conversations with friends.

Nevertheless, there is a particular responsibility for the classroom, especially for the college classroom. We must develop a framework of meaning with which new experiences can be interpreted. That general education may discharge its primary obligation developing an intelligent, socially sensitive layman able and willing to discharge his responsibility as a citizen, a community member, a friend, and a member of a family, and equipped with interests and powers to give meanings and satisfaction to life, integrated or interdisciplinary courses should be developed. No one

1. Harvard Committee Report, op. cit. P.53
2. General Education in a Free Society, P.54
3. General Education in Free Society, P. 195,

area of study can provide a complete education, nor can any subject alone. The great majority of them both draw upon other fields and contribute to them. This will give general education both breadth as well as depth. Moreover, the process of teaching and learning must change. The common weakness of the present system is that emphasis is laid on education as a process of transmitting information. The student merely absorbs, or perhaps just memorises miscellaneous information and often considers that to be the end of university education. The result of this is that the student acquires knowledge without understanding, and cleverness without wisdom. The ends of general education would emphasise understanding, intelligent problem-solving, and clarification of values rather than memorization habits and skills for which the rationale is not understood.

III

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THE AUTHOR IS ESSENTIALLY A SPECIALIST. But he had the opportunity of visiting some of the Universities in the United States in the summer of 1958, as a member of a team, sent under the Wheat Loan Exchange Programme, to examine the problems of general education. The following is a report of the impressions gathered, as applicable to Indian conditions.

Not a New Subject

There seems to be a general impression in the minds of some teachers and administrators of educational institutions in India that general education is a new subject to be introduced into the curriculum of Universities in addition to the already existing ones. I believe this is not a correct impression and to my mind general education will appear to be significant when we realise that a reorientation of our outlook towards University education is necessary. There are three aspects of University education viz : *teaching*, *learning* and *examining*, and in India education is invariably examination-oriented. Teacher teaching and student learning are usually motivated towards a final examination that is of doubtful value. It has to be realised that the natural development of the individual consistent with his talent and temperament is important and when this is recognised as the aim of education the need for reorientation of the present educational system will be apparent.

Granting for the moment that the development of the individual talent is the objective of University education, let us examine how the educational programme may be planned. It is obvious we cannot plan out a uniform pattern for the whole country ; however we can lay out certain general principles, on the basis of which individual institutions may be free to try their own experiments.

Let us understand teaching is not one-way traffic, where teacher teaches and the student learns or is a passive recipient culminating in a final examination. Teaching and learning are mutually reactive ; teaching and student's response to it will have to be frequently assessed, evaluated and modified where necessary, if education is to be progressive. As a result of experiments along these lines, do we find the discovery of the three-fold attempt at teaching in the Universities viz : *tutorials and student counselling*, *class room lectures*, *and seminars or discussions*. Each scheme has its own purpose to fulfil and together they help in developing the individual talent.

The first year or the first year and a half of University education may be viewed as a period of exploration both for the teacher and the student, to dertemine the general interests of the student admitted to a University. While it is but natural to expect every student to gain proficiency in any one field of knowledge at the end of the University education, he has to make sure he has made the right choice. Further

though he may try to specialise in any one field, it is not always that he is a full-time specialist in the sense that the whole of his educational curriculum will be devoted to specialisation only. In general about half the period of his life in a University will be devoted to the special subject of learning and the necessary allied subjects. How best can he utilise the other half of his life is the question which requires to be examined ; and it is in this context that the idea of general education becomes relevent and significant.

Three Objectives

It is now increasingly recognised that the objectives of education are threefold viz : *education for citizenship, education for scholarship and education for the development of the creative talent.* The three objectives are not mutually exclusive ; on the contrary, they overlap and we cannot pay exclusive attention to any one ignoring the other two. In this context the following extracts from the report of the University Education Commission, (1948-49) will be useful for further analysis :

"Higher education should not be looked upon as the acquiring of certain conventional accomplishments which make one as a member of the educated class......The interests and opportunities and demands of life are not limited to any few subjects one may elect to study. They cover the entire range of nature and of society....

General education should continue into the more mature years of student life. It should aim at making him familiar with physical and social environments and with human institutions and aspirations and ideals.

(a) *He should have an understanding of the phenomena of nature round him both animate and inanimate and should require habits of precision in their observation and measurements, should know the evaluation of the fundamental scientific concepts, of cross fertilisation of one science by another, of the social significance of the scientific advance and its bearing on his personal health—physical and mental.*

(b) *He should have an understanding of his social heritage and of the problem of organised society and should develop intelligent social attitudes for effective participation in community life.*

(c) *He should be aware of the moral, intellectual, and aesthetic values expressed in literature, art, religion and philosophy.*"

Problems of Organisation

The italics give us the theory of general education as conceived by the University Education Commission which is generally acceptable. The theory defines general education in (a) Physical and Natural Sciences (b) in Social Sciences and (c) in Humanities including Religion. But the practice of organising general education in the three areas of knowledge viz : physical and natural sciences, social sciences and humanities will depend on the conditions obtaining in individual institutions and usually raise challenging problems for the teacher and the administrator. All the same the following recommendations may be of interest:

(1) Indian Universities may have to face the problem of English education for some years to come. At present English education in Indian Universities is a confused mixture of education in communication (reading, writing and speaking) and English literature, with a tendency to lay emphasis on literature ignoring communication. I recommend that English education at all levels concentrate itself on the problem of communication viz : reading and writing and speaking in English. In addition the departments of European languages may enlarge the scope of their activities and examine the organisation of education as follows :

i) Communication

ii) Western civilisation—understood via European literature or European art or European social institutions

iii) European literature or art for those wishing to specialise.

Similarly the departments of Indian languages may enlarge the scope of their activities by organising education in

i) Eastern civilisation for all students

ii) Literature in any of the Indian languages for those wishing to specialise.

(2) As we the people of India have given to ourselves a Constitution with adult franchise at work, and as planned develop-

ment of the country has come to stay, it is but natural that, every student should have full appreciation of the Indian constitution and its implications, and an understanding of the constitutional development of the country since independence and the progress of Five-Year Plans. I believe the departments of History, Economics and Politics should organise education, for all students on "India after Independence" covering the developments of (i) the Constitution (ii) the social laws and (iii) Five-Year Plans in this country.

(3) General Education in humanities may be organised in several ways, but for effective organisation music, painting etc., should form part of educational curriculum in Universities.

(4) Normally education in Western and Eastern civilisations and 'India after Independnce' should be sufficient for general education in social sciences—perhaps also in humanities. Otherwise further courses could be organised.

(5) General education in physical and natural sciences is in truth *Nyaya* and *Vaiseshika* philosophies in their modern context. It has for its objective a unified picture of Physics, Chemistry, Geology and Astronomy and also of Biology and Physiology.

The following scheme of organising educational curriculum in a University may be of help in effectively programming general education.

A—*Required Courses :* Courses which all students may be compelled to take, so as to cover for example the following:

i) English education with sole emphasis on communication

ii) India after Independence : Indian Constitution and five-year planning

iii) Western civilisations

iv) Eastern civilisations

v) General education in areas other than the area of specialisation.

B—*Courses for Specialisation :* Main subject of specialisation together with the necessary subsidiary subjects.

C—*Electives :* Selection of a few out of a wide choice of courses to supplement A.

Student counselling will be of use and should be effective in helping students determine their choices in B and C. If the above scheme is acceptable, the introduction of electives will be an important innovation in Indian educational system.

According to the Indian Constitution, the Union government is responsible for the standards of Higher education and the State governments are responsible for the Universities. Where there is a conflict of interests, ideologies and opinions between the State governments and the Union goverment, the Universities will find themselves in a very embarassing position. In any case, I believe, the Union government will have to take an increasing share in the organisation of University education. Laboratories, Libraries—lending and reading room libraries—Museums and art galleries, teaching and administrative personnel : all these are important factors in a University. And from the point of view of General education every one of these becomes significant and important in the present day context.

Finally general education, if it is to be effective, must remain an experimental science. Frequent evaluation of the methods of teaching and examining and the extent of student learning will have to be done. An organisation of teachers—to use an American term, a *workshop* of teachers—devoted to the cause of education may have to be formed in each educational institution, to meet and discuss periodically the problems arising out of general education, such as reading materials, inter-departmental disciplines, teaching methods, examination system etc.

A passing reference to the examination system will not be out of place. One has to be very clear firstly about the objectives of an examination, that is to say what abilities of the student is an examination supposed to test; secondly each examination will have to be examined, before the students take the examination, with respect to the validity of the examination in fulfilling the objectives and finally after testing is over, one has to study its effectiveness from the performance of the students. There is lot of scope, for research in the scheme of examination, and I may recommend as an example the Educational Testing Service at Princeton, N. J., U.S.A. which has spent lot of time and thought on problems of this kind.

GENERAL EDUCATION: CONDITIONS FOR ITS SUCCESS

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IT IS A HAPPY SIGN that some of our educationists at the University level have begun to consider seriously the need for 'General Education' in our colleges. Many of our Universities have also taken some steps in this direction. In general, the reform is aimed at by introducing a few more subjects at the under-graduate level. The arts students are now required to take at least one science subject and similarly the science students are required to take one humanities subject. In some Universities these subjects are called 'minor subjects'. One can easily see the rationale and hopes behind such a reform. To have an efficient life the student of humanities should know some science particularly at a period when civilisation and culture are based on scientific discoveries. Similarly, the students of science subjects should have some training in and knowledge of the humanities subjects so that a proper philosophy of life can be built up and understood. But one wonders whether what we have done now will be sufficient to achieve this aim. A number of problems have to be considered in this connection.

Learning Life

The term 'education' has been used and misused in various ways in our country. We have to accept this before we can make any reform. To a large extent it may be even wrong to assume that a degree holder in science (say, a B.Sc.) knows much of science. The same is true of the student of arts subjects. The goal of education must be very clearly defined. It has to be clear, not only in the minds of educationists, but also in the minds of students and the people at large who form the society in which the students and teachers live and work. As early as 1929 the philosopher A.N. Whitehead wrote—"The solution which I am urging is to eradicate the fatal disconnection of subjects which kills the vitality of our modern curriculum. There is only one subject important for education, and that is Life in all its manifestations. Instead of this single unit, we offer children—Algebra, from which nothing follows; Geometry, from which nothing follows; History, from which nothing follows; a couple of languages, never mastered, and lastly; most dreary of Shakespeare, with philological notes and short analyses of plot and character to be in substance committed to memory. Can such a list be said to represent Life, as it is known in the midst of the living of it? The best that can be said of it is, that it is a rapid table of contents which a deity might run over in his mind while he was thinking of creating a world, and had not yet determined how to put it together." We can say from this that the concept of education as understood by the vast majority of our students and the public is far from the ideal. The changes that we have now introduced may not also make things in any way better.

It is very important for the student to formulate a proper goal and orientation for himself. When we ask several students about their reaction to the introduction of this system of having one or two minor subjects, they simply say that things have been made more difficult by their being required 'to take one more paper'. This last phrase correctly expresses the general attitude of students and the public. But general education does not mean 'taking one or some more papers.' Unfortunately, this attitude is found not only among the students but the college teachers also seem to have very vague ideas, with this attitude of teaching some more papers dominating in their minds. The colleges also are only worried about providing for some more subjects and some more teaching hours in

the timetable. Their main concern is to make a time table with no confusion. On the whole, it may be claimed that our students are quite good at passing examinations by taking papers. Even if we had a few more papers, in spite of complaints and murmring, they may ultimately settle down and with the help of notes and annotations they may fare well in the examinations. One can see from all this that this is far away from what we mean by general education.

The various branches of knowledge, both the sciences and the humanities, are progressing very rapidly in the sense, that new discoveries and new insights into human nature and problems are being added to our total available knowledge, at a very rapid rate. At higher post-graduate levels, specialisation becomes absolutely necessary to keep up the tempo of civilisation. Hence, some kind of preparatory selection of courses even at under-graduate levels seems to be absolutely necessary. This is implied in the system of offering science or humanities subject as the major field for one's bachelors' degree course. A student should later be able, on that basis, to specialise in a particular field. But many of the under-graduates who major in a particular subject may not and will not proceed to make any advanced or specialised study of that subject. Still we have to provide for such preliminary specialisation. Such majoring in a particular subject is also necessary for various careers where advanced specialisation in any particular subject may not be necessary.

Three Categories

For any real understanding of the educational needs of our students we have to keep in mind three different categories of students : (1) The large majority who complete the college career with a bachelors' degree in arts or science. (2) A few who proceed to advanced specialised training not only at the masters' level but also at the subsequent research levels (3) The large number of students taking to professional courses, particularly, medicine, engineering, and recently, technological courses At present, most of our Universities mean by 'general education', the training that is offered to the first category in this list. We will presently see that while such a step is in the right direction, it is equally necessary to formulate suitable programmes of study for the students under the other two categories also.

The quotation from Whitehead given above can be expanded to any length that we want. But the main idea behind it is the pointer that the content of a curriculum which we teach is only a means and not an end. At present, it is an end in the sense that passing an examination or taking a degree, is the be-all and end-all of education in the minds of most of our students. To be called real education, what a student learns should, among many other things, train and enrich his intellect, his physical powers, his vocational aptitudes, his interests and potentialities, his outlook and philosophy of life, etc. It is almost a truism to say that real education should not only give knowledge but also train one to observe accurately, to think correctly and to conclude justly. Today, life will not be possible unless one possesses a good deal of knowledge. But this is not the sole aim of education. We must also learn to develop our ability to learn. This further learning may be from books or from experience. Everyone will be forced to learn from experience, but it can be a very costly process. If proper ways of learning are learned earlier during one's educational career the cost of learning from experience can be reduced considerably. It is not enough if a student knows from memory, the rules of logic or the formulae of statistical procedure. He has to learn an attitude and a habit that lies behind the experimental or logical procedure. He must learn the habit of verification and critical examination.

In addition to giving intellectual training, colleges must also serve their student population by giving them adequate vocational guidance and to some extent vocational education. This does not mean that every college should become a professional college, nor does it imply that all education should be in the form of diversified courses of technological training. Even when we uphold the principle, "knowledge for knowledge's sake" it is necessary to make that

knowledge meaningful. Knowledge can be made meaningful only against life. Hence, any educational programme at High school or collegiate level must be carried out against the background of vocational understanding on the part of the students.

Developing Skills

It is equally necessary that the contents of the curriculum and the general training and experience that we have in college should help a student to develop his social skills or social tact. In most of our colleges physical education is now being given a good deal of importance. It should be so. But even here one gets some doubts. Many institutions pay considerable attention to certain games or field events in which they hope to win some honours at a sports meet on a regional or inter-university level. The emphasis seems to be on the honour to the institution concerned. This being so, only a few selected good players or promising sportsmen get any attention or training. The others are neglected to a large extent. Another thing that can be noticed often, is that in every institution there are a few students who believe that physical education only means the building up of showy muscles and specialising in heavy exercises like, weightlifting and so on. In the true sense of the term, physical education does not yet seem to be fully appreciated either by college authorities or by the general student population. Education must also develop one's aesthetic skills and abilities and also train students in aesthetic appreciation.

Apart from giving knowledge and developing skills for acquiring further knowledge, education must also be directed towards the shaping of one's conduct and inculcating tendencies or propensities towards proper behaviour and action. Here, it would be necessary to combine in the educational process, mental discipline and cultural values. It is also necessary that the educational process should built up acting faith in moral and religious values. Education for life, education that is aimed at the shaping of conduct and behaviour, education that integrates cultural values with one's intellect must be based upon moral and religious experiences.

Thus we see, that a complete change in our ways of thinking will be necessary before we can ensure, what we understand by the term 'general education'. Today, in the minds of many students, there is an unhealthy controversy regarding the comparative merits of science subjects and arts subjects. Students should be weaned from this kind of thinking before we can make a programme of 'general education' effective and successful. As long as they approach their studies with such wrong ideas and values they will not do justice to the aims of education which offers a generalised curriculam for their students. If a student who majors in a science subject goes to a history lecture with an air of assumed superiority, he learns practically nothing of any value. With respect to this particular matter, the atmosphere must be cleared before we plan our general education.

Proper Human Relations

One important aspect of life in which students must receive sufficient training is the factor of human relations. It is one thing to teach social science as a curricular subject, but it is entirely another matter to inculcate in the students the value of proper human relations necessary to ensure success in one's life. It is proved over and over again, particularly by students of industrial psychology, that one's life and work cannot be happy and efficient unless he maintains proper human relations in the group within which he lives and works. Students of science will have to realise the fact that any advance in science involves social problems. Without understanding these social implications any programme of national development based on scientific achievements may not be very effective. Some knowledge of social sciences and a training in understanding social relations will be necessary for all students of science. The humanities subjects which a student of science is required to study should be approached with this attitude and for this purpose.

In very recent years some Universities have introduced short courses on industrial or human relations in engineering and technology colleges. But the emphasis given is insufficient. From the point of view of national planning and reconstruction, it is very

important that in our engineering and technological institutions good training is given to the students in social sciences and in the sociological implications of technology. Perhaps, it may be said that we do not have proper books suited to our country, dealing with these problems. But there are books available in other countries and we must make a beginning along this direction and approach the task of 'general education' in a fresh manner.

The students of arts subjects are now given a course of instruction in physics, chemistry or zoology or some other science subject. The subject depends mostly on the convenience of the college time-table, and the resources of the college. Mostly, the syllabus is based on the course of instruction that is offered to the science students who take that subject. Here again, to meet the demands of general education, we may have to change such syllabi. What the average student of humanities requires today is some knowledge of the scientific principles on which some of the modern conveniences by way of gadgets are based. It is a kind of applied popular science or popular technology that the average educated man needs to know today. This is very necessary because of the kind of civilisation in which we are living. In this manner science and its methods can also be made more meaningful to the average citizen.

One of the important facts about human relations is that in actual life we feel about things much more than think about them. In other words, our emotions and sentiments guide our social conduct more than logical reasoning and scientific thinking. While it is true that we should guard ourselves against prejudices based on negative emotions and to that extent try to be rational beings, it is important that our positive emotions are educated and developed to full maturity, so that our social life and our dealings with human beings can be real and satisfying to both the parties concerned. We said earlier that education must build up our social skills and tact. This can be done only by enabling the students to understand the extent to which emotions and human needs guide our conduct. Any subject coming under the social sciences group for arts or science students should be studied from this point of view to spotlight human motivations.

Pre-requisites for Success

In the light of what we have said above the following pre-requisites must be satisfied before we can usher in a successful programme of general education :

a) The general public must be educated through a planned programme of propaganda. Society should not be left out in any programme of educational reform. Educational reform does not concern only the academic authorities of Universities. Whatever aims the university authorities may have, these aims will be gradually changed and watered down according to the expectations of society. The factor of social expectancy which operates as a guiding factor in our conduct is also true with regard to such important matters like 'educational reform'. Unless there is a general understanding among people as to what we mean by general education, and unless there is a demand for it from parents and society, we cannot succeed. (b) It is equally important to educate the college authorities and the college lecturers. Very few lecturers today have clear ideas about the meaning of 'general education'. If the students mean by it that they have 'to take one more paper' the teachers mean by it as additional work for them and that they have 'to take one more class'. It may be necessary to arrange an extensive programme of seminars and workshops to train the present generation of college teachers in the aims and methods of general education. We have completely neglected this aspect of the problem. (c) It may be necessary, to change the syllabi in various courses quite radically. What is aimed at through the curriculum must be clear in the minds of the authorities. In another context we have been thinking so much about the medium of instruction. But the goals of general education can be real only if we consider the various subjects we teach as the media of instruction. In other words, through history or economics or psychology, we teach the students to understand human behaviour, human motivation and human needs. Through chemistry or physics we teach them to make intelligent use of the various gad-

gets which confront our daily life. Hence, not only the content of the curriculum, but also the methods of teaching and the general orientation should be in line with the concept of general education. (d) The kind of examinations we are going to have will also determine to a large extent what the students will learn. Perhaps, this aspect is even more important than the above three factors. The student is bound to get examination-oriented. Hence it is imperative that we evolve an adequate system of examination to test the kind of achievement that general education aims at. It is not possible to go into the detail of this problem in this context. Here again, various educational bodies in our country including the University Grants Commission are actively considering this problem. We can only hope that any system that we finally arrive at will take into full consideration the aims and goals of general education. Also that it will not lose sight of the fact that in our country there has been a long tradition of examination-mindedness. Any wholesome educational reform that we contemplate, therefore, should be thoughtfully executed so that it is not wrecked on the rock of this tradition.

Men are four :

He who knows not and knows not he knows not,
he is a fool—shun him ;

He who knows not and knows he knows not,
he is simple—teach him ;

He who knows and knows not he knows,
he is asleep—wake him ;

He who knows and knows he knows,
he is wise—follow him !

—ARABIC APOTHEGM

GENERAL EDUCATION AND THE LOST ART OF THINKING

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IN THE UNITED STATES, whence we are currently borrowing our catchwords, general education was devised as a corrective to the extravagances of the elective system and of the assessment of students' work through a cumulative record of credits, derisively described as 'education by the adding machine.' The trouble with college education in India is different.

The academic 'cafeteria' has been the subject of many jokes. Will Rogers once said that at Columbia, which offers you three thousand courses, one spends the first two years making up one's mind about a choice of courses and the next two years in regretting the choice. Another humorist, Stephen Leacock, tells the story of the undergraduate who told him that he had taken up theology, Turkish and music. "Ah", said Leacock, "so you want to become choirmaster in the Anglican church in Istanbul ?" "No sir," explained the student. "The three subjects happen to come on at nine, ten and eleven in the morning in a room close to where I live."

Haphazard Selection

I am not aware that a haphazard selection of subjects, or too early and too narrow specialisation, has been a major defect of Indian education. True, there has been some segregation of the arts students and the science students in colleges ; and not unoften, when a graduate is asked a simple question about some topic of general educated interest, one may get the answer, "I don't know, sir ; I was an arts student" (or a science student, as the case may be). But if you pursue your investigation into the field of his choice, he may plead that the specific matter of your query was not included in his syllabus. Even on his home ground, he cannot tackle anything beyond what the coach had specifically drilled him for. The average product of the present system bears a resemblance to the stammerer in the story, who took a course for correcting the impediment in his speech. "And did the training do you any good ?" he was asked. "Yes," said the stammerer. "They taught me to say, Peter Piper picked a peck of pickled pepper. B-b-but the t-t-trouble is that there are f-f-few occasions when one c-c-can work it into one's ordinary c-c-conversation."

The evil amongst us is not too exclusive concentration on a narrow field. It is rather the absence of concentration altogether on anything worth while. What we are faced with is not so much a lack of information (though this malady exists), as a failure to develop a certain quality of mind that should characterise the educated man. A man might know nothing of the causes that led to the decline of the Mauryan empire or what keeps a heavier-than-air object afloat in the air, and yet be a well-educated man. But if he cannot distinguish between a right inference and a wrong one, nor tell, in a given statement, what is purely emotive and what is an appeal to reason, he cannot claim to be educated. The fundamental mission in education is to teach the student to think. This is the one thing necessary, and to the student who acquired this gift, all else in education will be added according to his need.

Public Service Commissions up and down the country entertain us periodically by telling us of graduate applicants for jobs, who thought that apartheid was a drug or that Charlie Chaplin was President of the United States, or had similar innocent

fancies. This lack of general information is not half so irremediable or dangerous as the type of mind that does not understand the fallacy in the argument that recommends decimal coinage on the ground that India invented the zero, or a sports coaching scheme on the ground that we are now pledged to a socialistic pattern of society. It is more important that a man's mind should have a built-in system of resistance to the blandishments of advertisements, propaganda and demagoguery, than that it should be a repository of crumbs of miscellaneous information.

True Aim

In the words of one of the great exponents of the theory of general education, the purpose of the programme is "to develop in the man systematic habits; to give him control of his intellectual powers." (President Harper of Chicago, 1905). There are indications that this high objective is not generally understood amongst us, and that many, even among makers of educational policy, confuse general education with general knowledge. One of the universities in the country has solemnly decided to include 'General Education' among its list of three or four compulsory subjects for the three-year degree course. The student's mind will presently be turned into a junk shop of oddments gathered from the physical and social sciences and the humanities, whereas the true aim of education is to make the student's mind into a precision instrument wherewith he will be able to tell true knowledge from false, the excellent from the second-rate, the great from the trivial. True, this cannot be done without the acquisition of much knowledge, "such a knowledge of the physical universe, of the history of the race, of the structure of society, and of the nature of the individual, that he may have a sense of where he is." The danger, even in the good colleges, is that the knowledge of the various subject may be so pursued as not to subserve the high purpose of giving a man a sense of where he is, and where he should be going.

The Curriculum

General education should be viewed principally as an effort by the colleges to salvage the lost art of thinking. This cannot be accomplished by the simple expedient of training logic. Nor is the end of intellectual training to be sought in pure metaphysical speculation. The curriculum should familiarise the student with the best that man's thinking has achieved on the planes of the physical and social sciences and of the humanities. The effort is not to cover a wide area, but to familiarise the student with the methods and role of the sciences and with norms of excellence in the arts. Two brief extracts from a statement of the theory of general education will help to illustrate the point: (i) "the spirit and philosophy of modern science—something emphatically different from what is commonly got from a year of laboratory science, though it might include laboratory work;" (2) "the development of a personal philosophy of life—something emphatically different from what is commonly got in a course in the history of philosophy; this should permeate all the work of the core and everything else." (W. H. Kilpatrick: *Philosophy of Education*). 'Survey' courses with their extensive name-dropping and chronology have but a limited value in such programme. It would for instance be a better discipline for the mind to study a single work like *The Divine Comedy* than to take up a survey course in medieval literature.

The syllabi, methods of study and the system of examinations adopted by the universities of the United States in their general education courses, indicate the emphasis on intellectual discipline as distinguished from the accumulation of information.

In St. John's College, Annapolis, the curriculum of general education is devoted to the study of Great Books. These inculde not only works of literature, but also seminal and decisive books of the world, or what are often described as books that have changed the world. The list would thus include not only Homer, Dante, Shakespeare and Tolstoi, but also Aquinas, Machiavelli, Darwin and Marx. In another university, the curriculum is devoted to a study of great issues, such as the ethics of nuclear warfare, the relation of private property to individual freedom, art for art's sake, etc. The College of the

University of Chicago offers a more comprehensive curriculum, but the reading lists consist entirely of original documents and texts instead of outlines and surveys.

The method of teaching is also attuned to the objective of general education. The lecture method, which is the easiest and the least effective of teaching methods ever devised, is sparingly used. More commonly used are the methods of discussion and of co-operative projects. In these, more than in the lectures, the student gets the sense of active participation in the high adventure of learning. In dealing with a Shakespeare play like *Hamlet,* for instance, a play-reading session may be more effective than several lectures by the teacher. Or alternatively, the teacher could preside over a discussion of the many questions raised by the play.

Comprehensive Examination

In schemes of general education in the United States, the 'comprehensive examination' has replaced the system of instructor grades and credit hours. This latter is a system that India is not familiar with, except in the unimporatant form of compulsory attendance at lectures as a pre-requisite for admission to university examinations. But the examinations at Chicago and Minnesota and other centres of general education, are very different from the ones we are familiar with. A comprehensive examination of the General College of the University of Minnesota contains 120 questions, divided into four parts, where to each question alternative answers are listed and the student is asked to pick the right one. The following is a sample:

"Most revolutions have been characterised by a stage in which 'terrorism' is an established policy. Revolutionary leaders have tried to justify this on moral grounds by arguing that

1. most people are governed by fear rather than reason.
2. a few lives taken today will save many more in the future.
3. only ruthless action will discourage interference by outside powers.
4. the lower classes have a better right to live than do the upper classes.
5. speed is essential to the winning of permanent reforms."

If the number of questions were small, a student might perhaps secure a high score through lucky guesses; considering the variety and number of questions, luck will play but a small part in the final outcome. This kind of test is machine scored, but there is nothing mechanical about constructing the question paper or in answering it.

There is room for the 'essay' too, but with a difference. One of the Chicago tests was prepared for in advance by distributing to the students selections from the following works: (1) Plato: *Republic,* iii and iv; (2) Aristotle: *Politics,* ii. 5; (3) Locke: *Second Treatise on Civil Government,* chap. v; (4) Marx and Engels: *The Communist Manifesto;* (5) William Graham Sumner: *The Challenge of the Facts;* (6) R. H. Tawney; *The Acquisitive Society,* chap. iii; (7) Pope Pius XI: *Quadragesimo anno.* All these passages bore on the theme of 'private property', but the students were not given any hint of the exact nature of the essay to be assigned. When they came to the examination, they were asked to write a paper on some restricted aspect of the question of the future of private property in America. Detailed instructions were given in regard to the use of the arguments in the given texts, and the candidates were called upon to show some application of their own theoretical positions to one or more of property rights drawn from their own experience, observation or reading. In form, the paper was to be an argument. And the students were told, "the nature of the opinions expressed in this paper will have no effect on grades, and will never be revealed."

While general education curricula in the better American universities and in English foundations like the University College of North Staffordshire are more extensive than anything in the undergraduate courses of Indian universities, the important difference is not in the extent but in the depth of the study. If we introduced the discussion and project methods in learning and the more searching type of examination, even the existing curricula could, with small alteration, be adapted to the needs and standards of general educatian. This however is not as simple or easy as it sounds. For, between

the printed curricula of our universities and the actual standard of attainment which a bachelors' degree stands for, there really is no co-relation. The syllabus may look learned enough, but the graduate who is supposed to have mastered it, may be very nearly illiterate.

'Go Slow'

I am back again where I started, namely, the predicament of abysmally low standards. Most of our colleges are not ready for any ambitious general education programmes on the American or English pattern. The quality of the enrolment, as also the quality of the equipment and the teaching staff, should oblige us to go cautiously. Every college may indeed profit by a study and application of the methods of general education in regard to teaching and examinations. But it would be expedient to confine to a few select colleges, to begin with, any far-reaching re-organisation of courses. It is not necessary in a large country like ours that every university should follow the same pattern of courses, nor that in any university, all colleges should follow the same pattern. In a venture like general education, it is advisable to go slow and allow for experiments. The College of the University of Chicago has been experimenting, and in the light of experiments altering, its programme of general education for several decades. The University College of North Staffforshire is unique in England in the kind of curriculum it lays down. Our need too is for a few pioneering institutions who will point the way.

At the moment, we would seem to have too simple a faith in the efficacy of mere tricks of organization. The spirit of education does not change with a change in the duration and variety of courses. Unless the college freshman is better equipped for academic work than he is at present, the three-year degree course will not bring about the improvement we are looking for. Similarly, unless we have greater firmness of purpose than we seem to be possessed of at the moment in regard to selection of students, selection of teaching personnel and the equipment of institutions, our programmes of general education will remain examples of academic dilettantism.

● A Five-Year-Old boy attending kindergarten in a suburban New York community came home one day full of enthusiasm for a new friend, Charlie. He asked his mother if he might invite Charlie home to lunch one day. The mother gave permission, but since she knew that there were several Negro children in the class, she asked, "By the way, is Charlie white or coloured ?" Her little boy replied, "I don't know, Mother. I forgot to look. I'll look the next time I see him."

—Otto Klineberg in *Child Study*

Meaning and Significance of

GENERAL EDUCATION IN DEMOCRACY

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EDUCATION MAY BE BROADLY DIVIDED into two categories viz. general education and special or vocational education. General education should not be, however, confused with general knowledge as understood in the popular sense or with universal education. It is really that education which trains us to look at our lives as responsible human beings and citizens of the world as distinguished from special education which is imparted to make us competent in the various occupations of our lives. These two parts of our education may not be completely separable, but the general education has to be a common denominator of all categories of education. There are important points of resemblance between general education and what is known as liberal education. The concept of liberal education was conceived in various countries, western as well as oriental, when society was basically a slave-owning one. It was divided mainly into two strata, rulers or masters and slaves. In India too there were the so-called higher and lower castes. The slaves or lower castes were expected to be efficient in their manual or vocational jobs. Liberal education was not meant for them and was the monopoly of the masters or higher castes. These people had enough leisure which they utilised in learning things which make life beautiful and meaningful. They acquired proficiency in various liberal arts and were trained in the reflective pursuit of the good life. In ancient India, the highest attainment in liberal education meant proficiency in as many as sixty-four arts.

Overspecialisation

In western countries with the development of democratic institutions and ideals and with the progress of science and technology, the sharp line of demarcation between masters and slaves dwindled and manual labour or vocations were no more looked upon as something inconsistent with the dignity of a gentleman. Vocational and professional education began to find greater and greater place in the curriculum of education and portals of the temples of learning were thrown open to all irrespective of their rank in society. Thus while on the one hand the traditional liberal education began to lose its prominent place in the field of education, the privilege of receiving education ceased to be the monoply of a few. With the rapid advancement of science and technology and with the increasing complexity of the social structure, liberal education and all that it stands for have receded into the background. It is true that in most of the western countries, certain institutions still stick to a traditional curriculum of liberal education but as they have ceased to be dynamic they have lost their true significance and no more do they attract an appreciable number of students. They have evidently become outdated. Growth of knowledge during recent decades has been so tremendous and extensive that education has now been split into so many separate branches and it has become customary to become a specialist in one of these branches. This undue emphasis on specialised education at the cost of liberal education cannot be considered as a desirable trend in the field of education. No body can deny the importance of specialised education in the modern society but it is difficult to concede that it completes the education of a man. Man is not a machine but is a human being, a member of his family and a citizen not only of his country but of the whole world. He has to develop all his faculties so that he can live a full life. He must be a dutiful son, a tolerant husband, an affectionate father and an alert citizen besides being competent in his profession. He must be able to undertand his position in society and in the cosmos. He must be acquainted with the history, heritage and culture not only of his own country but also those of others. He must be able to admire and enjoy the beauties of nature,

Even if he is himself not a musician or a painter he should be in a position to appreciate a good piece of music or a fine work of art. In order that he may be in a position to do all these he must receive a sound general education. This general education may be considered to be a liberal education in a new graph and in a new context. Proper emphasis sholud be given to this education and a balance has to be maintained between this and specialised education. Without this type of general education human society is likely to become an automation and the individuals are likely to lose their identities. In their enthusiasm to excel in their specialised branches of knowledge they are likely to forget their other responsibilities and may develop an unbalanced view regarding the importance of their own subjects. They may become incapable of understanding and appreciating the view point of others and are likely to become reluctant to take decisions in fields other than their own. A society consisting of experts who do not understand each other's language cannot work smoothly.

The Need for General Education

The need to give a right type of general education its due place in the educational programme is being felt in all the western countries and particularly in the United States of America. It is now increasingly realised that in universities and colleges, function of training the mind and forming the character have receded into background and vigorous efforts are therefore being made to revive the spirit of liberal education in those institutions. This task is no doubt difficult but there is no reason why a sound general education cannot be blended with all types of specialised education.

In our country we were living till lately in a secluded world. Since the last few decades and particularly after gaining independence we have been thrown into the turmoil of the modern world. Our traditional outlook appears to come into conflict with the concepts of modern civilisation, and we are fast losing hold of our moorings. There is a sense of frustration and dejection coupled with a vague hope for the future. Some of us are still holding on desperately to many things of the past while others are after everything which is modern. We appear to have lost faith in human values and ideals. We need a large number of specialists particularly in science and technology for a rapid development of our country. In our enthusiasm for these courses, however, we need not neglect the need for a sound general education. This education should be common for all and its objective should be to equip a person to face the ordeals of the modern world and enable him to discharge his onerous duties in a responsible manner. He has to remember that he has not only to become an engineer, teacher or a lawyer but he has also to become a human being in the fullest sense and a worthy citizen of a democratic country. In a democratic country the public elect its leaders and the ordinary citizen must be discerning enough not to be deceived by appearances and should elect a candidate who is honest and wise. If the more talented persons in a democratic society become too much absorbed in their own special fields and professions and cease to take interest in social activities the future of democracy is doomed. This danger has become very real in modern times because activities in the special fields make an increasing demand on the time of a person. He is likely to develope a mentality that his primary and sole duty is to devote all his time and energy to his own field. In order that this sort of mentality may not become universal it is essential that in our country, where democracy is still in its infancy and we are passing through an age of transition, well-planned scheme of general education be introduced so that every person, be he an engineer, a businessman or a lawyer is able to contribute his best in building up healthy democratic traditions. He must not become a narrow-minded specialist and a person strange to his environments. He should be able to make a correct assessment of the worth of his country's heritage and culture in the light of modern developments. He must be aware of the greatness and failings of his own country. If this country is to survive and flourish as a demcoratic country, every citizen must be vigilant and active in the discharge of his democratic responsibilities. It is a challenge to the statesmen and educationists of this country to devise a scheme of general education which can fulfil the objectives mentioned above.

UNIVERSITIES AND GOOD CITIZENSHIP

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IN THE HISTORY OF WESTERN CULTURE, it was Protagoras who seems to have been the first thinker who saw the need for the education which will prepare citizens. "If there is some one quality, of which citizens *qua* citizens must be partakers—not the art of the carpenter or the smith or the porter, but—justice, self-control, holiness, in a word, namely virtue : it is incredible that this should not be especially taught and cultivated."[1] It is well-known that Plato conceived education as having two ends, namely, training for citizenship and training for leadership. But, the Greek city states throve on a slave population which did all the productive manual labour, leaving to free men, only the occupations of sport and War. As Plato had said, for them, the right way of living was to live in sports always ;[2] and to dedicate themselves wholly to the maintenance of freedom in state, making this their craft.[3] So, he thought, dancing, gymnastic, music (including literature and history) and art are the ways in which they are trained for citizenship. Out of the youth among free men, those who are stead-fast and who have the virtues of courage and self-control and vigour of mind and philosophy (i.e. insight, vision of truth and beauty) should be trained for leadership. Plato thought that dialectic would give such training. According to him, a dialectician is one, who does not accept things as they are but questions, peers and probes into them and is able at last to see things in their inter-communion and inter-connexion.[4]

The society of Plato's days no longer obtains in the present days, but his educational theory is of value to us even to-day. His conception that free men could be trained for community life based upon co-operation through sports, music and dance, and that men can be trained for leadership by inculcating into them, a questioning and critical spirit which lifts them up to the contemplation of ideal ends and the vision of an ideal state, is based upon a profound insight.

Throughout the middle ages in Europe, the aims of education were salvation and godliness. The only other end of education was supposed to be the preparation for the ecclesiastical profession. It was the Renaissance which emphasized the ideal of education for gentility. Men were to be educated not for holiness but to become gentlemen ; but the climate of opinion prevalent in the Middle Ages and the centuries immediately following Renaissance, are no longer available to-day.

Rise of Democratic Ideas

By the end of eighteenth century, a new ideal was developed as the keynote of society. This was of the free individual, who has his natural rights guaranteed by the constitution, and who participates in shaping his own political destiny, subject only to natural laws. This conception developed out of the rationalism of Locke, the utilitarianism of Bentham and the humanitarianism of the French philosophers. In a republican democratic society the welfare of a state depends upon the knowledge and enlightenment of the people at large. If people are to be rulers, they ought to rule well. So, an imperative need for the dissemination of knowledge among people to enable them to perform their duties arises. It was the philosopher Condorcet who in 1792 clearly enunciated for the first time the relationship between self-Government and Public enlightenment. Universal education is the means through

which citizens can be taught to exercise their rights and fulfil their responsibilities.

It is now widely accepted that in a free Government, the sources of power are the people, and a free Government depends upon an intelligent electorate and wise leadership. Unless, people are educated and unless an equal opportunity is given to all to be educated, a free republican society will not emerge. But now the question arises, what is the basic education demanded of citizens in a republic ? That compulsory, Primary education at least should be the fundamental minimum for every citizen of a republic is accepted by all to-day, though at the beginning, various arguments were advanced even against it. To educate the whole people up to a certain point, giving to all equal advantages for self-development and then to cry a halt to this process, allowing only a few to hope for the advantage of Higher education, is a repudiation of republican ideals. Unless, college education is free for all, the poorest cannot cultivate their faculties and hope to attain the highest positions in society, without the aid of family connections and money. Unless this happens, leadership in a democratic society will always be the prerogative of the upper classes. Further, an ever-more complex and industrial democracy demands of all its citizens, skills and capacities, which in the previous ages were demanded only of a few. Lastly, every man, because he is a man, should be liberally educated, as far as his capacities and circumstances permit. This is an all important educational principle, which is one of America's great contributions.

The case for the extension of Higher education for all people, was stated in full and with force by President Angell of Michigan University in as far back as 1879 : It is of vital importance, especially in a republic, that Higher education, as well as common school education be accessible to the poor as well as the rich.[5] Angell advanced the following arguments in support of this contention : 1) It is the just due of all the youngsters, so that they may develop themselves as far as possible. 2) A Republican Society should not ignore the potentialities of any youngster. 3) The University, by ignoring all differences, except those of intelligence and character, creates a democratic atmosphere which amalgamates all, as supporters of a free society, and levels off all differences, of class and race. 4) Distribution of knowledge among all strata of society, prevents the rise of totalitarianism. 5) Equal educational opportunity guarantees a christian community to all aitizens.

Almost all the reasons advanced by Angell are applicable to the situation in India. Equal opportunity for Higher education should be the ideal towards which democratic India should work for. It is of interest to note that the President's commission on Higher Education in the U.S.A. accepted the same ideal and maintained that one-third of the population of the United States of America has the ability to receive liberal or professional education offered in the Universities. There seems to be no reason to doubt that the people of India have this ability to any lesser extent.

Obligations of Universities

These considerations force us to reject the view that the business of a University is merely to teach subjects, or transmit tradition, or teach a vocation. In the face of domestic and world events, inflations and international tensions which are having a direct impact on schools and Universities, it is but right that the University should concern itself with Social needs and community interests. Since, in a welfare society the money for the maintenance of Universities has to be voted for by legislatures, if Universities are not brought into relation with the life of the Society as a whole, their existence will become precarious. An institution which is not useful to the community as a whole, and cannot justify its existence, has no business to seek grants from the State. "It has been truly said," Moberley comments, "that we, in the Universities must carry very far the examinaiton of what we and our present activities are worth to society."

The University has thus a social responsibility. Firstly, it should serve as the intellectual conscience of the community. It should be a national bulwark against all that is false, trivial, showy and unworthy.

It must be the place where ideas and values are criticised and evaluated ; and where nonsense, cant and false doctrines are exposed for what they are. It is needless to say that Universities can discharge this function only in a free society, and as such, Universities have the duty to preserve and promote a free society. Secondly, the supreme problem of to-day is the difficulty of peacefully living together, either as two persons in the same house or as two nations in the same world. The primary difficulty of to-day is that of human relations. Further technical advance is not the immediate need. As Toynbee has said "it is a moral challenge rather than a physical challenge that confronts us to-day."[7] So practical wisdom and not mere expertise should be promoted by the Universities of to-day. This, the Universities can do, by devoting conscious and deliberate thought to the task of reshaping the world. University men must analyse problems, work out theories and tell people ; whether welcome or unwelcome, indifferent to its immediate effect or use. But how is this to be done ? Mill has pointed out long ago that the moral influence of a University does not consist in its express teaching ; nor is its business "to tell us from authority as to what we ought to believe and make us accept the belief as a duty".[8] If the pervading tone of a University is such that it gives the training necessary to form our beliefs in a manner worthy of rational beings, and if it presents all knowledge as "chiefly a means to worthiness of life," it meets the contemporary challenge adequately.

If it is the duty of the University to meet the demands of citizenship, what is the type of men and women, whom the Universities should send out of their portals ? In answering this questin, the fundamental point to be remembered is that which has been emphasised by Newman and Mill : Men are first men before they are anything else. If the Uuiversty can make all its students capable, cultivated and sensible human beings, they have discharged their functions. The primary object of a University is, therefore, to promote practical wisdom in its students. As Aristotle pointed out in his *Ethics*, "Practical wisdom is a true and reasoning capacity to act with regard to things that are good or bad for man." This means that a man that has come out of a University should have a quality of judgment and the ability to grapple with any subject. "He will be placed," says Newman, "in that state of intellect in which he can take any one of the sciences or callings — with an ease, a grace, a versatility, and a success to which another is a stranger".[9] The idea behind this conception is that a trained mind, stored with knowledge, will readily enough find itself even in our complex world, if an interest in problems, dexterity in finding one's way and a disciplined capacity to put forth effort are encouraged in the University.[10] Instances of men like Haldane and Stresemann show that this conception is fundamentally sound, and that society does not require trained competence as much as mastery of experience and the power of independent judgments. Haldane became a great War Minister, not because he was a soldier, or started with technical or military knowledge ; he succeded because he was able to apply fundamental brainwork (his words) to all problems. Similarly, Stresemann, who was a student of political economy became the very successful head of a combination of Chocolate manufacturers and when the call came, was able to discharge the responsibilities of state with equal grace. These are examples of what well-trained academic minds can do in the world at large. For, after all, as some one said; education is to be able to do what you have never done before. So, "the same education and the same habits will be found to make a good man and a good statesman and king." (Aristotle, *Politics*).

Education for Manhood

All education is to enable man to discharge his responsibilities to society and to God, if there is one,—this was the view of Greeks as well as Hindus. As ancient a book as the *Brihadaranyaka Upanishad* tells us that an educated son is to be called a citizen[11] *Putram Anasishtam Lokyam ahuh.* But, it was about the beginning of 13th century that a new ideal of education came to the front, influenced by the individualis-

tic philosophy of Locke, the discoveries of Newton and the clerical deism of Pope. Voltaire and Diderot rebelled against the existing order of things, asserted the supremacy of reason and dignity of the human being. But it is in the writings of Rousseau who first belonged to their group and later seceded from them, that we find the worth of man as man asserted with great force. In a famous passage, Rousseau avers that man is too noble a being to be obliged to serve simply as an instrument for others; for men are not made for their stations, but their stations for men.[12] It follows from this conception that true education is that which develops man's original natnre. Later, Pestalozzi (1746-1787) developed his theory of student-centred education. His theory was that education should concern itself with the individual; that a child should be allowed to develop his disquisitions in an atmosphere of freedom, and that the task of the teacher is to direct the process of natural growth. Pestalozzi maintained that a student needs guiding ideas and that he needs information and instruction only in relation to his personal insight. All that which does not enter into relation with the student's experience should be avoided.

The views of Rousseau and Pestalozzi led to the ideal of education for manhood in opposition to the ideal of education for citizenship. The education which is to be given to a student regarded as an individual is different from that which is to be given when he is regarded as a citizen; for, an individual is a unique and complex self while a citizen is limited by his neighbour, and is a unit among many. Usually citizenship means patriotism, legality and constitutionality, and tradition. Of these, patriotism, to some extent, cramps the mind, for it is in effect, devotion to persons living in a particular geographical area. Legality and constitutionality suppress the desire to change things, kill the revolutionary temper and promote orthodoxy. Tradition, if accepted as the regulating authority, promotes passivity and complacence, and kills the experimental spirit and the incentive to discovery.

While it is no doubt true that, to some extent, the demands of society deny the needs of the individual, one can't, in the present age, neglect education for citizenship. This is brought home to us, if we remember that in the present day complex industrial society, no one is independent. Moreover, social psychology teaches us that an individual is a member of many groups, taking on the attitudes and motives that are expected of him by the group to which he belongs and by the role he plays in his family, occupation, social class etc. Modern civilization is a collective undertaking, a co-operative enterprise. Education cannot therefore be exclusively a matter for the individual. Everyone should learn to live in harmony with others and develop social cohesion. Absence of soaial cohesion and the presence of anarchic tendencies were responsible for the backwardness of China till recently, and of Latin America even now, though they have all the other requisites for prosperity and culture. In India, with its newly won freedom, training for citizenship is necessary, if fissiparous tendencies and anarchic states of mind are to be kept under control. If instead of emphasis on exclusive loyalty to one's own country, the interdependence of the contemporary world and the need for international cohesion are pressed home and if the tendency to decide questions on rational grounds, instead of depending upon the wisdom of our ancestors is, promoted, the conflict between education for manhood and education for citizenship is, to an extent, reconciled. The philosopher, J.G. Fichte (1762-1814), held that training for citizenship should form part of all education.

Another theory holds that intellectual life is an end in itself. Nor is it a means to social welfare. Education should not be an instrument of either society, or the State, or the Church. Advocating the autonomy of science and scholarship, this theory pleads for the extension of the boundaries of knowledge with any immediate practical objectives. The source of this ideal can be traced to the French Enlightenment. It received articulation and expression in the ideals and work of German Universities in the 19th century. In recent times, Flexner and Hutchins in America, and Lord Haldane and Truscot in England expounded this view.

The history of the Universities belies this theory. The Universities of Parisian type arose to train men for the ecclesiasti-

cal profession. They were, in the first instance, only theological Faculties. Later, the Law and medical schools which were first developed in Italy, combined into them. Throughout the middle ages, the Arts faculties in Universities served as a preparatory schools for clerics, jurists and physicians. In the nineteenth century after the rise of secular Secondary schools Arts faculties in the Universities became professional institutions for training teachers for Secondary schools. Even now, in India as well as in America, Faculties of Arts and Science are in effect teacher training establishments, for college teachers need M.A. Degrees. All this shows that only in the University of Utopia, learning exists for the sake of learning.

Even if it were possible to cultivate learning for learning's sake, is that desirable ? Why should the scientist and the scholar be disinterested ? Should man produce anything without regard to its consequences ? Has a scientist no other responsibilty except that of extending the boundaries of his science ? Though prior to the Hiroshima episode many scientists believed that it was not their concern to know what ends their discoveries served ; to-day, the majority of scientists raise such questions as "whither does this tremendous procession tend ? What after all is its goal ? What is its probable influence on the future of human race ?" [13]

Civic Duties—Obligatory

The dangers of scientists and scholars remaining aloof from contemporary happenings is illustrated by what happened in Germany when the majority of University men connived at the growth of the Nazi power by remaining indifferent. We should remember what Pericles said long ago : "We regard the man who holds aloof from public duties, not as quiet but as useless." [14]. The scientist or the scholar who wishes to keep aloof should ask the question, why should a man be disinterested ? If scientists and scholars should be concerned to promote the values of Truth and free inquiry, is it not their duty to promote and preserve a free society, in which alone, realization of all these values is possible ? If good men keep quiet and maintain an attitude of detachment the crooks and the dictators have their field-day. "Bad men," remarked Mill, "need nothing more to compass their ends than that good men should look on and do nothing." [15] On this score, the professors in Indian Universities who did nothing for the promotion of Indian independence and who do nothing now to preserve it stand condemned. To conclude, scholarship, which serves the end of Truth, will certainly serve the ends of a democratic Republic.

The results of our discussion so far are : Universities have a duty towards the public. They should adjust themselves to social and practical needs, because "the uplifting of the whole people is the final goal of all the progress of knowledge," and University men who imprison themselves in ivory towers lose touch with the life of the people "will also, in the end, lose the sense, for that which has essential value." [16]

Education for Citizenship

We now come to the problem of how to train men for citizenship. The two great men, who devoted themselves to answer this question are Philosopher Fichte, and President Jefferson. According to Fichte, training for citizenship can be promoted in the following ways :

(1) Students, whether at school or at college, must be made to share community life. By living in a community which has a historic tradition, one acquires appreciation of points of view other than one's own, the capacity to live and deal with others.

In promoting corporate life in Indian Universities, the following considerations should be kept in mind : (a) The hostels in which the students are housed should have an architectural magnificence, which will act as a civilising and humanising force on their occupants (b) The number of students in each hall of residence should be such that they are able to recognise each other and develop personal contacts (c) The warden and the teachers who act as resident tutors should live and eat with the students. (d) The corporate life in the hostels would be worth nothing, if it is not governed by the students themselves. (e) As Plato perceived

ages ago, music and dancing have much to contribute to the training of citizenship.

(2) Fichte insists that training in citizenship should be given to all classes ; otherwise, the achieved social cohesion will not be complete. In the sphere of University education this should mean that all, irrespective of class and caste, should be enabled to attend the University if they have the desire and ability.

(3) Manual training makes every one self-sufficient and capable of contributing to common good. By making everyone experience manual labour, the barriers between workers and intellectuals are broken.

(4) Lastly, Fichte thought that in training for citizenship, both sexes should be brought together and they should receive the same sort of instruction.

Nature of Republican Higher Education

Jefferson conceived higher education suited to Republican needs as having three characteristics : (1) Breadth, (2) Utility and (3) Freedom.

Higher education should not be conceived as a narrow specialist curriculum, for every one who enters the University is not going to end up as a research scholar. Knowledge of the principles and structure of Government, international law, municipal law, and state legislation ; promotion of the interests of agriculture, commerce and manufacture ; acquaintance with political economy, mathematics and physical sciences ; the arts of human welfare ; and training in reasoning reflection and right conduct—these were considered as the fruits of Higher education by Jefferson. The need for breadth will be met by prescribing that every University student should undergo, what is to-day in America known as, 'General education'. This is necessary because exclusive specialization is disastrous to the individual and society. Our complex modern society requires general intelligence and breadth of outlook. The problems which confront us to-day are so complicated that the methods applicable in one branch of academy cannot be exclusively relied upon, in our efforts to solve them.

The second point emphasised by Jefferson is that Higher education should be useful. In many Universities of the world, the Professors "wish to drill them (students) in old-fashioned, worthless information, largely known to be false."[17] Education which does not keep this remark of Russell in view lacks relevance and is uninteresting to the students and is of no use at all once they leave the Universities.

The third principle of Jefferson is that a student in the Universities must be "free to attend the schools of his choice and no other than he chooses."[18] This principle is based upon the argument that if a student is not allowed to choose what he likes to study and if all students are compelled to advance together, taking the same courses, reading the same text books and spending the same amount of time, individual tastes and aptitudes are ignored and the intelligent and the dull are levelled. So, it is urged that in a University, each student should study what he likes and take the examination when he likes. In opposition to this, it is argued that such a system will lead to premature specialization, lack of a common pursuit, and mental discipline, if soft subjects are chosen. Thus, this principle, if not restricted, comes into conflict with the first principle of Jefferson. It is the task for educational planners to reconcile these two demands.

In addition to what Fichte and Jefferson said, the following points suggest themselves in this connection : *Firstly*, apart from positive instruction in citizenship, students should be given a vision of what the State should be. *Secondly*, the methods of teaching appropriate to the future citizens of a democratic Republic must differ radically from those that were used in past societies. The student is not to be treated as a thing to be lectured at ; information and facts should not be pumped into a student. The teacher should present problems and show how more than one solution is possible and help the student to make his own decisions and judge the ideas presented.

Student Discipline

Students in republican Universities must have an appropriate discipline. The principal characteristic of a University student is his maturity. Many men who have insight into what a University ought to be have pointed

out the need for treating University students as adults. Talking in the British context, Russel has urged that in Universities, the ideal of the old-fashioned school-master should be given up. Many professors and wardens in Indian Universities are apt to be intrusive, fussy and patronising, extending a retarding approach to a student. These should remember that *the University is the place where self-education ought to begin.* Every University student must be allowed to try to regulate his life, relying on his own judgment. In these days, when infants in Montessori schools are allowed freedom, it is ridiculous to fetter University students. Compulsory attendance at lectures, for example, is "regrettable", as Russell remarked.[19]

The student in a University should take chances with himself, with the subject he studies and the ways in which he works. There will, of course, be a jolt for the student, who comes to the University from school, but there will be such a jolt at sometime or other in everyone's life, when one leaves the security of the parential home to enter life in the wide world. As Flexner said, it is not the University's business to avoid this jolt. "How is it possible," he asks, "to educate persons, who will never be permitted to burn their fingers, who cannot take risks and put fourth effort ?[20]. The University teacher who constantly exhorts students to work and makes personal judgments about their conduct is not allowing his students to form themselves into independent personalities.

Unless Indian Universities develop an atmosphere of freedom and adventure and promote a discipline appropriate to the dignity of Republicah citizens, their graduates cannot emerge as full and free persons. Our Universities should "emancipate manhood" and arouse a new life and a truly scientific spirit.[21] This they will be able to achieve if they are guided by the ideals we have outlined and the method we have suggested.

NOTES

1. Quoted by Lodge, *Plato's Theory of Education*, P. 61.
2. *Laws*, 803 D ff.
3. *The Republic*, 395 BC.
4. Lodge, Op. cit., Ch. 5, *Passive.*
5. J.B. Angell, *The Higher Education : A Plea for Making it Accessible to All*, Michigan, *1879.*
6. Moberly *The Crisis in the University*, P. 225.
7. *Study of History*, Vol. III, P. 210.
8. J. & J. S. Mill, *On Education*, P. 182, 186.
9. Newman, *The Idea of University*, P. 165-6.
10. A. Flexner, *Universities*, P. 53, 31.
11. I. 5. 17.
12. *New Heloise*, V. 2.
13. Sir Alfred Ewing, *Address to the British Association*, 1932.
14. Thucydides, II. 40.
15. Op. cit., P. 180.
16. F. Paulsen, *The German Universities and University Study*, 1906, p. 118, 119.
17. Bertrand Russel, *On Education*, P. 242.
18. R. J. Honeywell, *The Educational Work of Thomas Jefferson* (Harvard University Press).
19. Paulsen, P. 420. Paulsen vigorously attacks the idea of compulsory attendance at lectures.
20. Flexner, Op. cit, P. 68.
21. Paulsen, Op. cit.P. 291.

THE ALIGARH PROJECT ON GENERAL EDUCATION

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WHEN WE THINK OF GENERAL EDUCATION at Aligarh, three names come to our mind in quick succession—Dr. Zakir Husain, because of his vigorous support to General Education, Dr. Abid Husain, for drawing up the courses of instruction and preparation of reading material for General Education and Prof. Mahmud Husain, for a thorough understanding of the problems of General Education. We are also reminded of the active role of many other persons from among the various academic and executive bodies of the University, who devoted their best thought for the progress of the Project and for bringing about an adjustment of the General Education Programme with the overall programmes of the University. General Education has now become a vital matter for Aligarh. It is destined to play a leading role in bringing about the much needed change in the student's attitude to life and society and in encouraging re-thinking on important educational matters. In this paper an attempt is made to review the progress of the Aligarh Project on General Education in the proper perspective of the philosophy and objectives of General Education.

Philosophy and Objectives

Our starting point in search of a philosophy of General Education, no less than of Education in general, is the unique importance of the individual human being—his happiness and security. But, as the individual lives in a social environment his quest for happiness and security rests on the degree to which he assumes social responsibility, a balance is to be maintained between individual needs and social aims. The educative process, therefore, includes the development of interests in recreational and creative activities, of democratic ideals, acquaintance with the varied cultural background of the country and critical thinking. These are some of essential requirements for the educated youth of the country no matter whether they specialise in science, arts or professional courses. Such is our goal in General Education.

The Aligarh Project

The Aligarh Project on General Education may be traced back to the decision of the University to implement the recommendations of the University Education Commission visualising a three-year degree course and the introduction of General Education in the first degree course. This was followed by the inception of the Reading Material Project in General Education in 1957 under the directorship of Dr. Abid Husain. This Project has since then done much spadework in chalking out the pattern of General Education for Aligarh, preparation of courses of study and the preparation of reading material. Earlier Prof. Mahmud Husain, University Registrar was selected by the Ministry of Education to accompany the first team of experts to the U.S.A. to study the organisation of General Education in that country. His trip proved to be very fruitful to the University in the organisation of the General Education Programme in the initial stage. Three more teachers were sent to the U.S.A. in 1958 as members of a team for similar purposes.

Regular instruction in General Education started in 1957 in the Pre-university Arts, Science and Commerce classes. The task of instruction was assigned to specialists in various subjects selected from various departments of studies in the Faculties of Arts and Science. These teachers besides having a heavy load of work in their respective departments were further handicapped because of the large number of students whom they had to teach their particular subjects. So a teacher taking up a particular portion

of the General Education Programme could hardly meet the same group of students with the result that it was not possible for him to establish *rapport* with the students. Hence the educative influence was likely to be meagre. Moreover, in General Education we are not so much concerned with special fields of knowledge as with the understanding of the basic principles of the natural and social sciences and the capacity to apply these principles to the solution of civic, social, economic and scientific problems of the day, visualising an integrated approach as against the approach of the specialist. It was, therefore, wise on the part of the University to entrust the instructional work to specially qualified teachers, possessing a wider area of interest and capacity to integrate knowledge in at least one of the 'broad fields' like Social Sciences, Natural Sciences and Humanities. This was done in 1958 when eight teachers were appointed for the purpose. These teachers have been assigned smaller groups of students with the responsibility for conducting the whole programme of General Education in one of the 'broad fields'. It was thus possible to provide for closer contact between the teachar and the taught with greater chances of the achievement of the objectives of General Education. In this way General Education was provided for about 500 students in the Pre-university class and to an equal number of students in the B. A., B. Sc., B. Com. first year. A modified course of General Education has also been provided in B. Sc. Engineering.

From the next session (1959-60) it will be possible to introduce the last leg of the course i.e. provision of instruction in the B.A., B.Sc., B.Com., second year, providing instruction for another 500 students. The third and the last year of the degree course has been left for the special interest of the students.

The instructional unit of General Education has had the privilege of working under the direct supervision and guidance of the Pro-vice Chancellor assisted by a coordinating Committee comprising of two senior teachers of the University. A Board of Studies in General Education has also been constituted which comprises of the Vice-Chancellor, Pro-vice Chancellor, Deans of the Faculties of Arts and Science, teachers of the University from various areas of learning, external members, members of the instructional staff of General Education and the Director of the Reading Material Project.

The Syllabus

The courses of General Education include the following items :—

1. Evolution of life. 2. Evolution of Society. 3. Indian culture and modern Indian Society or Modern Industrial Society. 4. Nature of the Physical World including a study of the Macrocosm, the Microcosm, Earth as the Home of Man. 5. Meaning and purpose of Science. 6. Introduction to art and literature. 7. Appreciation of painting, Indian architecture, Hindustani Music (any one of these are to be selected by the students). 8. Study of Human mind and personality. 9. Psycho-analysis. 10. Nature of truth, value and knowledge.

These courses have been revised for 1959-60. The following topics have been omitted : 1. Evolution of Society. 2. Modern Industrial Society. 3. Music. 4. Psycho-analysis. The following topics have been added : 1. Meaning and Purpose of Philosophy. 2. Man in the New World.

Instruction in the Science course has been provided for the Pre-University class. The Science course comprises of an elementary course meant for non-science students and the other, a bit more advanced course for science students. Instruction in Social Science has been provided for B.A. B.Sc. B.Com. first year and is common for all students. Instruction in Humanities has been provided for B.A. B.Sc. B.Com. second year which is also common for all students.

As regards methods of teaching, reliance is not merely laid on the lecture method. The lectures are supplemented by discussion periods in which the students are encouraged to participate actively in the teaching learning business. Group discussions offer opportunities for basing teaching on the direct experiences of the students and ends and purposes of their own and provide opportunity for social competence so essential for a democratic country like ours. On the basis of the experience gained last year it

has now been decided to devote three periods per week to group discussions as against two periods devoted last year, out of a total of five periods per week devoted to General Education. For the purpose of group discussion, the classes are split up into small groups of not more than 20 students in each group.

The future plans of General Education have been given great impetus by the grant of the Ford Foundation amounting to Rs. 22 lakhs for the construction of a General Education Centre. The building will comprise of lecture rooms, discussion rooms, work rooms, museums, a planetarium and an open air theatre. Some amount has been ear-marked for the provision of Audio-Visual aids. The General Education Centre will be so located as to be easily accessible to the Faculties of Arts, Science and Engineering. It is hoped that in course of time the General Education Centre will serve as the cultural centre of the university.

Proposals

The real task of General Education is to serve as the spearhead of educational reform. This cannot be achieved by the mere addition of one more subject in the University curriculum. Much depends on how we formulate our objectives, how we frame our courses and how we teach. If all this is done on the old model there can be no improvement. What is needed is the popularisation of research technique for these purposes. In order to make the General Education programme really meaningful and useful to the students it is necessary to collect data pertaining to the students as regards age, academic achievement, socio-economic status, level of intelligence and their needs and interests and to plan the courses on the basis of the evidence thus obtained.

Another important field of research is to find out what measureable effect the total programme of General Education has had on the students. For this purpose various evaluation techniques are to be tried and the evidence of student growth in educational objectives is to be carefully interpreted so as to use it for the improvement of teaching and the reconstruction of the curriculum.

Thus the instructional programme of General Education needs be supplemented by such programmes as curriculum research, evaluation and experimentation and students' personal work. The end result of all this is, human beings who can use their abilities for the service of society, human beings who, through the realisation of the best in them can raise the stature of the country they inhabit.

● Education is an admirable thing, but it is well to remember from time to time that nothing that is worth knowing can be taught.

WILDE—*The Critic as Artist*

EDUCATION Today

Educators and Educational Administrators gathered in a Seminar in the third week of March this year for three days at the State Government's Basic-cum-Constructive Training College to assess the progress made in the field of Basic education and to find ways and means to promote Basic education.

Basic Education Seminar in U.P.

The Seminar discussed, among other things, the relative place of craft and art in the Basic system and felt that while craft had received every impetus, the teaching of art was receding. It was a common point of satisfaction that Basic education had been pushed up to 14 plus and the two levels, the Primary and the Junior Secondary, had been completely integrated. A brochure is now being prepared to disseminate in a wider circle the creative ideas pooled up in the Seminar.

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To suit the tribal conditions in the territory, NEFA has tried to evolve its own pattern of Basic Education,—a blend of the traditional system with Basic education. The aim is to take the merits of traditional education, supplement them with the main features of Basic education, and make the system an integrated whole. It seeks to ensure the all-round and harmonious development of the personality of the children.

NEFA Pattern of Basic Education

The entire syllabus for the Primary classes has been remodelled on the basis of the syllabi prevalent in Hindustani Talimi Sangh, Sevagram ; Jamia Milia, Delhi ; Himachal Pradesh and Assam State.

Community life is to be introduced in all the schools, i.e. both the teachers and the students together would form into a self-reliant and self-sufficient community. They would be managing their own affairs and each student would be afforded an opportunity of sharing responsibility, especially with regard to health and sanitation, working of various crafts, recreational activities, discipline and classroom management. In case the enrolment in a school happens to be satisfactory, it would be divided into various *Kulas* (families), each consisting of 6 to 10 students. As far as possible local tribal names will be used, instead of *Kulas*.

Agriculture is to be introduced as a compulsory craft in all the schools. Cane-cum-Bamboo work and Carpentry are also to be introduced as subsidiary crafts. The students would be required to spend a minimum of two hours daily on Agriculture and work pertaining to the community life of the schools.

Teachers would be asked to conform to the syllabus prescribed by the Department. They would be making every effort to correlate various lessons with productive activity and also with social and natural environments. Suitable projects, based on productive activity, would be introduced in the schools and efforts made to teach the students on basis of these projects.

Students will be taught through their mother-tongue i.e. the tribal languages.

Among other things to be introduced will be a good library, tribal games and dances, a co-operative store in selected schools, school museums and albums, liaison with parents and local festivals.

To implement the newly framed scheme, many reorientation training camps were organised this year. The duration of each camp was six months.

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Extension of Free Education in the Punjab

The Punjab Government has extended facilities of free education up to the 7th class in all Government institutions from April 1, 1959.

As a result of the introduction of free education in Government schools, there was a fall in the number of admissions in private institutions and they were hard put to continue. The State Government examined this problem and distributed a sum of Rs. 4 lakhs by way of *ad hoc* grants to these institutions to enable them to balance their budgets.

*

Enrolment Drive in Rajasthan

The Rajasthan Government organised an Enrolment Drive to increase enrolment in Primary Schools in the State. Enrolment Fortnight was celebrated all over the State with the co-ordination of the Education and the Development departments. As a result, a total increase of 24.00 per cent over the enrolment of 1957-58 has been achieved.

* * *

Beginning of Girls' Education in the Laccadives

For the past 30 years, a crude system of education, confined only to Primary education, existed in the Laccadive, Minicoy and Amindivi Islands. For want of proper communications and other reasons, the authorities could do little in the matter. Girls' education in these islands was unknown. Child marriages and orthodox beliefs of the inhabitants stood in the way of the education of girls.

With the reorganisation of the States and the formation of these islands into a separate Centrally Administered unit, the Government of India decided to develop the islands step by step. Many a school sprang up. The existing ones were provided with aid, apparatus, and qualified personnel. Some of the schools were upgraded to Middle schools, and Basic methods were introduced in a few. The public responded favourably, and began sending their children to the school. School attendance soon increased appreciably. But only boys were sent at first. Despite incentives given like midday meals and free supply of clothing to girl students, the girls in the islands did not attend school in the beginning.

But now, slowly, the movement to start girls' schools is gaining popular support. The Administration has given permission to start separate schools for girls in the four islands of Androth, Agathy, Ameni and Kalpeni. In the Androth islands, the school has already started functioning, while the other three schools will start working from this academic year.

This marks the beginning of girls' education in these islands which for years were more or less cut off from the rest of the world by the great Arabian Sea walls.

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Girls' Education in Rajasthan

A scheme for expansion of girls' education and training of women teachers initiated by the Central Government has been accepted by the State Government. Under this scheme, 152 residential quarters will be constructed during the current year at an estimated cost not exceeding Rs. 2,500 per quarter for female teachers to obviate the difficulty experienced by them in obtaining residential accommodation. Attendance scholarships to poor students as also stipends have been allowed to girl students to encourage their education. School Mothers are also proposed to be appointed under this scheme to attract more girls and to infuse confidence amongst their parents regarding the care of their children.

Refresher courses and condensed courses are also proposed to be started to give training to lady teachers to improve their methods of teaching.

* * *

Audio-Visual Education in Assam

One hundred and forty-two film shows were conducted in the rural and urban areas of Assam during the first quarter of this year. About 22,000 people were benefitted by the shows.

Fifty-two group discussions were also organised during the period in which about 2,500 people participated. Officials of Social Education and other Development Departments and also non-official experts conducted the discussions on subjects like spread of literacy, library organisation, labour welfare, cottage industries, and community hygiene.

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Special Schools for Literate Adult Women in Andhra

The Andhra Government have sanctioned the establishment of three Special Schools for Literate Adult Women in Misery, one in each of coastal Andhra, Rayalaseema and Telengana regions. These schools have been opened at Pittalayanipalem (Guntur District), Gooty (Anantapur District) and Hyderabad in the beginning of this year.

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Social Education Rally-cum-Exhibitions in Assam

Two Social Education Rally-cum-Exhibitions, one at Nazira in the Sibsagar District and the other at Sonai in the Cachar District, were organised recently by the Government of Assam. Symposia on subjects like library organisation, labour welfare, women and children's welfare under the guidance of both official and non-official experts were added to both the Rallies.

Each Rally was preceded by two days' social work around the venue of the Rally. Every evening during the period cultural shows were arranged by the local people. Educational films were also exhibited.

Nearly 25,000 people visited both the Rally-cum-exhibitions.

* * *

Secondary Education in Mysore

Ten High schools have been converted into Multipurpose High schools with Agriculture courses in Mysore State during 1958-59 under the scheme of conversion of High schools into Higher Secondary schools. Home Science course is introduced in 17 High schools and a sum of Rs. 29,000/- has been provided towards the purchase of Home Science equipment.

* * *

Punjab Advisory Board of Education

The Punjab Advisory Board of Education, which was recently reconstituted, held its first meeting in Chandigarh during the first quarter of this year. The State Education and Labour Minister, addressing the meeting pleaded for radical changes in the pattern of syllabi and textbooks and laid emphasis on vocational bias in education, on correlation between study and work and on maintenance of discipline in educational institutions.

The Board decided to prescribe a uniform for students and teachers in schools in furtherance of the scheme for the promotion of discipline and national unity. It also accepted a suggestion made by the Government of India for imparting knowledge of Indian culture to the students.

The Board authorised the Chairman to appoint sub-committees on different subjects for making recommendations for the revision of the syllabi for classes I-VIII. The Chairman was also authorised to appoint a sub-committee to go into the question of framing a syllabus for the Senior Basic classes. The Board was of the view that English and Mathematics should be made compulsory in the Middle School Examination for those students who wanted to join the 9th class.

* * *

Report of University Grants Commission for 1957-58

The problem of raising university standards could not be solved by concentrating efforts at the point of post-graduate study and research alone but it was also necessary to assist in the improvement of standards in the affiliated colleges. This was the conclusion arrived at by the University Grants Commission in its Second Report submitted recently. Regulations have now been framed enabling the Commission to include affiliated colleges within its purview

and a list of colleges under the various universities has been drawn up for this purpose.

The Report makes particular mention of the rapidly increasing demand for technically trained personnel and says that the Commission is assisting Engineering colleges and Departments to increase the number of seats available in them. In most cases the number is being doubled.

The Report covers the period from April 1957 to March 1958.

The Report says that the Commission has given considerable thought to the problem of improving the conditions of service of the teachers of the affiliated colleges. It has prepared a scheme by which large funds would be made available by the Commission itself for the revision of scales of pay of teachers in such colleges.

On the question of salaries of University teachers the Commission's report discloses that so far 19 universities have implemented the scheme for improving the salaries with financial assistance from the Commission.

Referring to student indiscipline, the Commission feels that it is in large measure a reflection of indiscipline in public life and sometimes created or aggravated by outside influences. Part of the remedy for the present situation will be to occupy the students more effectively throughout the working day by giving them more academic work to do and by finding healthy leisure-time activities.

As for the three-year degree course, the Commission considers this as part of a total plan to improve school and university education.

The report points out the difficulties in including courses in General Education under the scheme of the three-year degree course. Suitable books have yet to be written and there is dearth of suitable teachers also.

The Commission is in favour of regulating the number of the students who should enter the Universities because its main concern is to derive the maximum benefit from available resources The commission, however, is assisting engineering colleges and departments to increase the number of seats available in them in view of the rapidly increasing demand for more technically trained personnel.

The report says that the present system of evaluating the work of university students in India is not entirely satisfactory and calls for reform.

The Commission has accepted the report of the Committee appointed by it to examine the problems connected with the question of the medium of instruction. The Committee has suggested that the change from English to an Indian language at the university stage should not be hastened and that it should be preceded by adequate preparatory measures.

As regards student welfare, the Commission thinks that high priority should be given to the construction of hostels and staff quarters, provision of essential needs of medical care, and improvement of university libraries. The Commission has initiated a scheme for the establishment of health centres in the universities.

The Commission awarded 64 post-graduate scholarships and 37 research scholarships for various subjects in the Humanities and Social Sciences on the advice of a Selection Committee appointed for the purpose. For science subjects, the Commission has decided to institute annually 100 post-graduate scholarships, 70 post-doctoral fellowships and 40 senior fellowships.

The Commission has pointed out some of the problems which it had to face in its work such as foreign exchange difficulties for the import of scientific equipment and books. While it appreciates the need to conserve the country's foreign exchange resources, it feels that unless the Universities' need for scientific equipment is properly recognised and adequate means found to enable them to obtain equipment quickly, the development of higher education in the country will be greatly retarded.

* * *

Mutual Appreciation of Eastern and Western Cultural Values

To carry out the Unesco's Programme of Action in connection with School Education, the National Commission of India organised a National Seminar on the 'Implementation of the Unesco Major Project on the Mutual Appreciation of Eastern and Western Cultural Values in

Secondary Schools and Teacher Training Institutions of India', in Bombay from 2nd to 6th March, 1959.

The Seminar was assigned principally to consider :

I. General questions on the subject; appropriate subjects for study ; relation of the East-West Major project to Education for International Understanding in general and to teaching about the aims and work of the United Nations in particular, etc.

II. The possibilities presented by courses of study in established curricula ; and possibilities for adapting curriculum and syllabuses.

III. The Teaching methods and materials including extra-curricular activities.

IV. Programme of action in Secondary Schools and Teacher-Training Institutions in India during 1959-60.

This Seminar included 38 participants from all over India representing the Heads of Secondary schools and Principals of the Secondary Training colleges.

THE FOREIGN SCENE

National Education and Careers Exhibition in London

The National Education and Careers Exhibition, which is being held in London from 26th May to 5th June 1959, is the first exhibition of its kind to be held in England.

The Education Section is devoted to the story of modern education—its aims and achievements. Individual displays feature historical background ; present day schools from nursery to secondary level; out-of-school activities, welfare services, school-parent cooperation and other associated topics ; higher education in training college, technical, commercial and art college and university, and adult education. The whole story is summed up in a final section entitled "Creating a Civilised Community."

In addition to usual display material, a feature of the Education Section is "live" demonstrations by groups of school children and an extensive daily programme of drama, music and dance performances, films, television lectures, etc.

In the Careers Section, associations, firms and similar bodies show to school-leavers and their parents in particular, the careers opportunities which are open in the major trades, industries and professions. In addition, a selected number of bodies participate in a special feature on "Education in Industry" which is devoted to the training and educational facilities which they provide.

The Exhibition is organised by the National Union of Teachers.

* * *

Interchange of Commonwealth University Teachers

A scheme to encourage the movement of university teachers between Commonwealth countries is described in a report published in London by the Association of Universities of the British Commonwealth, of which many Indian universities are members. The Association has established a service by which staff vacancies can be announced in the United Kingdom or throughout the Commonwealth generally. Its London office acts as an information centre on jobs.

Under this service, the Association arranges for expert advisory committees in London to report to the university concerned on the suitability of candidates from the United Kingdom or the continent of Europe. It is noted that the service is used mainly by those universities in the self governing countries of the Commonwealth which fill vacancies by competitive selection after public advertisement.

* * *

More Students take Technology Diploma Course in U.K.

The number of British students taking courses for a new diploma in technology has increased by more than two-and-a-half times during the past 16 months. This "rapid and striking development" is reported by the National Council for Technological Awards, which expresses indebtedness for the result to the British technical colleges and industrial organisations.

The chairman of the Council states that 2,518 students are now following 66 courses leading to the diploma at 20 colleges, compared with 965 students following 37 courses at 11 colleges in November.

The report adds that colleges are active

in developing liberal studies in a wide variety of ways. Many now provide a basic course in English and social studies leading to an introductory study of industrial administration. Courses include such topics as economic history and geography ; the impact of modern scientific thought on philosophy, literature, art and music ; the history and philosophy of science ; the aesthetics of engineering design ; industrial relations ; the economic aspects of industry ; and industrial law.

All schemes give particular emphasis to written and spoken English, and a considerable number to English literature as well.

* * *

Special Training for Teachers of Maladjusted Children

The special skills required in teaching maladjusted children are to be the subject of several one-year courses at United Kingdom universities, according to the 1959 programme of courses for teachers issued by Britain's Ministry of Education. The courses are intended to equip those who are already experienced teachers for responsible posts in particular fields of education.

Eleven categories of children needing special educational treatment were defined by the Minister of Education in 1945. Nine of these categories referred to physically handicapped children, but two referred to those who, while not so mentally handicapped as to be beyond the reach of education, do require special educational treatment separate, or partly separate, from the education given in ordinary schools.

These categories are the educationally subnormal ("pupils who by reason of limited ability or other conditions resulting in educational retardation" need specialised education) and the maladjusted ("pupils who show evidence of emotional instability or psychological disturbance.")

For teachers of the backward, or educationally subnormal, child there are one-year diploma courses at the Universities of Birmingham, Durham, Leeds and London ; London also has a course for teachers of maladjusted children. The courses lay stress on the social causes of backwardness or maladjustment in children, on teaching methods—particularly in art education—which are specially relevant to the needs of such children and on the possibility of treating them as far as possible as normal members of the community.

* * *

Australian Architecture Students learn the 'Hard' Way

As part of their training, second-year students in architecture at Melbourne University are taking a compulsory building course, said to be the first of its kind in any school of architecture.

On a 40-acre uncleared site at a coastal holiday resort, the student architects will build a housing settlement with their own hands. According to Professor Brian Lewis, who initiated the scheme, students need a "working knowledge of trade methods" to be able to recognise good craftsmanship in different building trades.

Each year's class will build one house and, as the project has to be self-supporting, the school of architecture will probably let the houses when they are finished.

Among the first group of students who started work clearing the site recently were three young women, who will work alongside the men on all the various jobs involved. Women need a knowledge of carpentry, painting, masonry and other building trades just as much as men, Professor Lewis claims. In this respect the course fulfils a special need, since male students can get jobs as builder's labourers in the vacations to acquire practical knowledge, while this is impossible for women. (Unesco)

* * *

WCOTP Survey on Rural Education

Difficulties in the way of educating children in rural areas and methods for solving them are highlighted in a survey now being conducted by WCOTP's (World Confederation of Organizations of the Teaching Profession) Committee on Rural Education.

An analysis of first replies to a questionnaire filled out by member associations has been made by the Secretary of the Committee and distributed to committee members and the Secretariat.

As one of the most urgent problems many associations list "the shortage of teachers",

Northern Ireland blames it on "the lack of cultural attractions in rural areas", others cite the failure to provide teachers with special inducements in salary and other perquisites.

Switzerland, Cuba and Yugoslavia call for the erection of more school buildings, with adequate equipment ; Gambia points out that care must be exercised in selecting sites for school buildings. Nyasaland adds that roads leading to rural schools should be improved. Australia and the Philippines also list inadequacy of transportation as a major difficulty.

Associations in several countries (U.S.A., Malta, Cuba and others) point out the need for special syllabi, training and directives for rural teachers and supervisors.

Among new developments "likely to offer useful patterns for other countries", Scotland suggests the establishment of farm and technical schools. Several countries note the greater use of radio. Other interesting developments include requiring new teachers to serve a specified length of time in rural schools ; consolidation of schools ; and greater community participation.

* * *

School Reform in Yugoslavia

Reform of teaching and education is considered to be the most pressing problem deserving attention in Yugoslavia.

The fundamental aims have been clearly formulated : to develop a creative attitude ; to promote a socialist social consciousness among youth and train it for participation in the social life of the country, to acquaint youth with the achievements of the Yugoslav people and the whole mankind in various domains of social, scientific, technical and cultural creation.

To be able to realize such aims, it is considered necessary, first of all, for the school to maintain lively ties with social and economic realities, and to be capable of meeting the concrete needs of young generations and coordinating them with the needs of society.

All these tasks find themselves distinctly traced in the Fundamental Law of Schooling, effective as from September 1, 1958, as well as in the programme of the League Communists of Yugoslavia. A day of free activity has been introduced for the pupils when, with the assistance of specialised teachers, they work in the school workshops, tend vegetable gardens, nurseries and tree plantations, and make school materials. Parallel with this, the newly-introduced sport afternoons in schools represent a perceptible improvement on the former gymnastic classes.

The Yugoslav school today differs from the prewar school primarily in its forms of work. For example, in the rural districts the pupils take part in harvesting operations of maize, potatoes, and tobacco. They prepare hotbeds, tend crops, work in co-operative fruit orchards, practise in the co-operative store.

A great deal is expected of the new plans and programmes for the compulsory eight-year school. To begin with, they will cover the work of the pupils. In addition to the study of compulsory subjects, the pupils will have enough time to follow contemporary literature, discuss literary works, take part in artistic, physical culture and other performances. The programmes will be so drawn up that, under normal conditions, they can be mastered by pupils of average ability, and also keep the teaching staff engaged in the work to the end.

The new teaching plans and programmes seek to make the school more interesting for the young so that it should be not only an institution for teaching, but an institution in which the pupil will be able to satisfy his strong and comprehensive curiosity. Besides, there will be a growing cooperation between the teacher and the taught and an active participation of pupils in instruction, in the activity of various societies and scientific groups.

* * *

Australian Teachers Meet

At a meeting held recently in Melbourne the Australian Teachers' Federation, representating, over 50,000 teachers, urged that the curricula be revised and modified "in order that a proper understanding of our Near North be inculcated in our schools and community." "Near North" refers to Asian culture and civilization.

In other resolutions the Australian orga-

nization urged :

Radical reduction in the size of classes ;

Erection of schools "in as many areas as possible to limit the amount of travelling by school children ;"

"Substantial emergency grants to the States for education under Section 96 of the Constitution," and the establishment of a committee "to enquire into the needs of primary, secondary and technical education on a nation-wide basis;"

Investigation of ways and means of beginning a programme of exchanging teacher delegations between Australia and Asian countries;

Removal of social or economic discrimination against women.

* * *

Birth Centenary of Dr. Zamenhof

Celebrations will be organised in various parts of the world this year to commemorate the centenary of the birth of Dr. L L. Zamenhof, the author of the international language, Esperanto. To coordinate these celebrations which will reach their peak on December 15, 1959, the hundredth birth anniversary day, a special International Organising Committee has been formed. The Committee is now working under the auspices of an International Committee of Patronage which include outstanding personalities of science and literature and other representatives of cultural and public life of many countries.

Litovian-born Dr. Zamenhof wrote the first book on International language which was published in Warsaw in 1887 ; the author's pseudonym "Esperanto" later came to be used as the name of the language itself.

In his life, Dr. Zamenhof was inspired by profound humanitarian motives and conscious of the fact that the diversity of languages presents a fundamental obstacle to every aspect of international communication and, therefore, to better understanding between nations. He devoted his great talents and all his strength to the solution of this problem.

In a little more than seventy years Esperanto has spread to several parts of the globe, and has become in our time an important cultural factor.

The General Conference of Unesco acknowledged this fact in a Resolution on December 10, 1954. This Resolution "took note of the results attained by Esperanto in the field of international intellectual relations and in the rapprochement of the peoples of the world" and recognised "that these results correspond with the aims and ideals of Unesco".

* * *

A Bunch Of Old Letters (Written mostly to Jawaharlal Nehru and some by him) Published by Asia Publishing House, Bombay ; 1958; Price Rs. 12.50

CONSIDERED FROM ANY ANGLE this is quite an unusual publication in our country. The date of first publication of these letters synchronised with the last birthday of its author Sri Jawaharlal Nehru and within a few days copies had run out of stock in most book-shops. Any book from the pen of Nehru would have a wide market both in India and abroad ; but that does not explain away the tension caused by this publication in the book-market. It has, therefore, been truly declared as a major publishing event.

What is there after all in a collection of *old* letters to make it a major publishing event ? Well, it depends largely on *who* wrote them and *what* they wrote about. A letter is a direct and intimate expression and because it is directed from one individual to another it is usually personal. By its very nature artificiality is avoided in a letter and one writes what is nearest to one's heart. This medium, therefore, has an air of sincerity and that is why sometimes novels and stories are written through letters. We also see a good deal of open letters to political leaders, which are merely public utterances couched in this challenging form. The letters included in this book are real letters written by over hundred individuals ranging from Mahatma Gandhi to Bernard Shaw. Sri Jawaharlal Nehru is the recipient of all these letters and also the author of a few which had to be included to provide connecting links. There are 366 letters ranging over a period of 31 years commencing from December, 1917.

Sri Nehru in his brief and interesting Foreword gives the background of the selection in the following words : "Nearly all of them belong to a period which now seems remote and of long ago. Except for a very few, they are letters written before the coming of Independence to India and they deal mainly with our internal problems and how they affected us. Reading them again, they revive old controversies and almost forgotten memories come back to mind. They were mostly written in the twenties and thirties and the early forties, in the course of our struggle for freedom and during the intervals when I was not in prison."

There are several books that deal with the travail of the country in its protracted fight for freedom, but these letters have a special value in that they open new windows so as to illuminate certain dark corners of the nation's history. They are significant documents received by a person whose role in the national renaissance is second only to that of Gandhiji, the architect of freedom. And there is a large number of highly touching letters from Gandhiji himself.

Inspite of the deep and unshakable respect for Gandhiji, Jawaharlal had his own clashes with him. The utter sincerity in the letters of both these great minds will move us to our depths. Here is an opening sentence of a letter written by Gandhiji in 1928.

"My dear Jawaharlal,

I feel that you love me too well to resent what I am about to write. In any case I love you too well to restrain my pen when I feel I must write. You are going too fast. You should have taken time to think and become acclimatized......"

In another, written after a fortnight, you find the following : "I see quite clearly that you must carry on an open warfare against me and my views. For, if I am wrong I am evidently doing irreparable harm to the country and it is your duty after having known it to rise in revolt against me......" Though I am tempted to quote several passages like this, I should restrain myself. But let me quote the last letter which Gandhiji wrote to Sri Jawaharlal twelve days before his death, when he heard that the latter had taken a sympathetic fast : "My dear Jawaharlal, Give up your fast. I am sending herewith a copy of the telegram received from the Speaker of Pakistan, Punjab. Sayeed Hurun (?) had said exactly what I had told you.

May you live long and continue to be the jewel of India. Blessings from Bapu."

You have a galaxy of personalities that come into the picture—distinguished Indians like Motilal Nehru, Jinnah, Azad, Patel, Sarojini Naidu, Subhash Bose, Rajendra Prasad, Rajagopalachari and Radhakrishnan, as well as famous foreigners like Lord Lothian, Annie Besant, Stafford Cripps, Edward Thompson, F. D. Roosevelt, Baldwin and Bernard Shaw. Though they have written their letters on a variety of subjects and though the personal element is unmistakably seen, yet there is an underlying unity and continuity in a vast majority of them and that is provided by the story of our national struggle for Independence. Looking back now, we find the clash of personalities, idealogies and interests evident from these letters truly fascinating. Some of the letters are an intellectual treat and have classic dignity. For instance, Lord Lothian's letter written in 1935 is a long essay on Political Theory and Nehru's reply a longer one (14 pages) and an illuminating critique.

Sri Nehru has included among the letters some which are sharp and pungent criticism of his temperament, but not a single admirer will be lost by this utter frankness. As someone said, these letters give an opportunity to have an interesting journey into the complex mind of Nehru, as indeed it does into some of the not well-known undercurrents of our freedom struggle.

K. M. GEORGE

Ranee of Jhansi by D.V. Tahmankar; Published by MacGibbon and Kee, London; 1958; pp. 128; Price 21 Sh.

THE MATCHLESS ROLE and the heroic leadership of the Ranee of Jhansi in the Indian Mutiny makes the story of her life an epitomization of its history as well as its explanation. She has become the symbol of Indian nationhood and is immortalized in Indian history and popular legend as the Indian Joan of Arch.

Jhansi was part of Bundelkhand which served as a rampart against alien incursions from the north and had heroic traditions in the queen Durgavati and Chatrasal. The ruler of Jhansi was originally (1754) under the suzerainty of the Peshwa and his position was made hereditary soon after. On the cessation of the Mahratta Confederacy in 1818, the ruler of Jhansi was recognized by the British as "Independent sovereign of a hereditary Principality" In 1825, Lord Bentick paid a visit to Jhansi and conferred on the ruler of Jhansi the title of Maharaja

In 1842, Lakshmibai married Gangadhara Rao, ruler of Jhansi. They had a baby in 1851 but it died after three months. On 19 November 1953 they adopted a boy according to Hindu religion and custom. Before his death four days later, Gangadhara Rao dictated his will, referring to adoption in terms of the agreement concluded in 1817 with the British Government which guaranteed the throne to Ramachandra Rao and "his heirs and successors". But in pursuance of his "disastrous and rapacious policy" (as Major Evans called it) of the Doctrine of Lapse, Lord Dalhousie ordered the annexation of Jhansi on 27th February, 1954. According to Sir John Kaye, Lord Metcalfe, Major Evans Bell and others, the throne of Jhansi was not a gift from the British to lapse to the British Government. On 15 March 1954, Major Ellis read out to her Dalhousie's decision and she replied with regal dignity and leonine courage : "I will not give up State Jhansi". When she witnessed the popular demonstrations in her favour, she was choked with emotion and wiping away the tears welling in her eyes, she declared : "The Ranee of Jhansi was not born to weep."

After the Jokhan Bagh massacre of the

Europeans by the rebel soldiers, she persuaded the latter to leave Jhansi, and knowing her military limitations, she set out to pursue her aims through diplomacy. When the British asked her to act as their agent till British authority was restored and the Governor General-in-Council prejudged her part in the massacre, she decided to fight for her honour. She began to establish contacts with the centres of mutiny and to organize an army to face the impending struggle with the British. Sir Colin Campbell, new British Commander-in-Chief, felt that Jhansi was pivotal and to destroy Lakshmibai was a political and military necessity. A separate command under Major General Hugh Rose was created for campaign against Jhansi. On the eve of the battle, she told her people: "We fight for Independence. In the words of Lord Krishna, we will enjoy our freedom if we are victorious; if defeated and slain on the battlefield, we will earn eternal glory and salvation."

The ignominous defeat of Tatya Tope owing to his faulty tactics and primitive generalship demoralized the besieged people of Jhansi. She then put on her helmet, unsheathed her sword and riding a white charger, went from point to point and personally supervised the defence counterfire. But the treachery of a Bundela Sardar enabled the British to force an entry into the fort. She dashed to the city wall, and hurling herself in the thick of the fight, killed many and checked the attackers but the Britishers set the city on fire. At midnight on 4th April, 1857, she left the city. With 10 year old Damodar tied to her back, she rode off on her white horse with reins in one hand and sword in another. She did a remarkable feat by covering 112 miles to Kalpi in 24 hours on horseback, killing enemy pickets all the way. When she met the Peshwa at Kalpi whose army under Tatya was routed, she unsheathed her sword and placing it before him, said: "Your Highness, illustrious forbearers presented this weapon to us and with their powerful help we used to do what was just and proper. But now that we cannot have your support I beg to return it to you." When the Peshwa pleaded for her assistance in his struggle against the British, she said: "Nothing will give me greater happiness than to die on the battlefield, serving the Mahratta standard. Give me men and I will go and fight the enemy." But the Peshwa rejected her battle strategy and was defeated at Koonch. She retired to Kalpi and pleaded for a last ditch fight in a disciplined and determined spirit. Again, contrary to Ranee's plan, Peshwa's men ranged themselves thinly along the entire front with the result they were routed again. She fell upon the enemy's right wing like a tigress and fought, but the Peshwa fled. She was forced to retire from Kalpi to Gopalpur, about 46 miles from Gwalior. Now she offered a daringly original and brilliant plan to retrieve the situation. All through history, Mahrattas won victories because of their possession of impregnable fortresses and so suggested marching on Gwalior to obtain the help of the Maharaja and his army. Gwalior was thus captured as a result, again, of her courageous stand. But the victory went to the head of the Peshwa who lapsed into soft and pompous living despite her warning against it and earnest pleadings to get ready for a final struggle with the British. In the result, he was unprepared when the British attack came. Tatya ran to Ranee for advice. She became furious but suggested a sudden, determined and overwhelming attack as the only way out and added: "I shall not lose heart. I am ready to do my duty. You do yours. Go ahead and God be with you." On 16 June she took her stand on the east of Gwalior and made such a powerful and lightning attack that Brigadier Smith and his men lost heavily and withdrew. She renewed the attack the next day. She was in the thick of the fight, holding reins in her mouth and using sword with both hands. Suddenly she fell from a carbine shot, fatally wounded. With her heroic death, the Indian mutiny came to an end. General Hugh Rose declared: "She was the bravest and best military leader of the rebels". Melleson wrote: "She lived and died for her country". Her greatness lies in transforming the vague idea of mutiny into a living reality and the half feudal and half military rebellion into India's First War of Independence.

Mr. Tahmankar has made a competent

analysis of the historical and other forces at work and of the way she harnessed them to the national purpose. She gave incandescent point to the inchoate national feelings which threatened to go up in the fire and smoke of factional bickerings. She was the blazing fire whose welding heat united all the rebels. With her heroic death on the battlefield, the military struggle almost came to an end. But the fire of her patriotism has ignited the spark of undying faith in India's destiny as a free nation. Mr. Tahmankar's study is particularly helpful in restoring her great role in the rebellion to its proper historical and political perspective tragically distorted by the political prejudices of some British historians.

C. KONDAPI

The Individual and the State: by M.C. Chagla; Published by Asia Publishing House, Bombay; 1958, ; pp. 132 : Rs. 9.75

THIS HANDY VOLUME is a collection of nineteen speeches and writings of an eminent jurist and statesman on a variety of subjects ranging from abstract political theories and constitutional practices to the rights and responsibilities of the working journalist. It is written in lucid but dignified language and inspires lofty sentiments. Published in December, 1958, the book reveals the considered views of a man of versatile intellect and mature judgment who had unique opportunities of watching and critically examining the revolutionary changes that took place in India and in other parts of the world during the last fifty years. The author seems to have thought aloud on certain aspects of problems that India has to face today. His appreciation and criticism of the strength and weakness of the present state of things in India are not mere platitudes but are the outcome of the searchings of an enlightened and discerning mind which is not content merely with fixing its gaze upon the past but which also believes in the great role that India is destined to play in future as a welfare state governed on secular and democratic lines and serving as a bridge between the East and the West.

The book is divided into three parts. Part I, under the heading Rule of Law, deals mostly with constitutional problems and points out the importance of the Rule of Law as a security for the freedom of the individual in a welfare state. Great stress is laid on the role of the judiciary which, in the Indian constitution, is to act as the custodian of the rights of the individual. The judge in a welfare state is not merely to administer legal justice but must also try and do social and economic justice as provided in the Fundamental Rights which form a part of our Constitution. Of particular interest in this Part is the graphic description of the working of the International Court of Justice housed in the Peace Palace at the Hague, where the author acted for a time as an *ad hoc* judge enjoying the same rights and privileges as the permanent judges of the Court. While pointing out some inherent defects in the constitution, character and power of the Court, the author deplores that there is no machinery to enforce its decision. This indeed has so far baffled the capacity of man. Unless there is a fundamental and wholesale change in the outlook of man and an end of power blocks in the world, the Universal Declaration of Human Rights adopted by the United Nations in 1948 must ever remain a utopia as it has been in the past. The author's major premise with which he opens the chapter that "All down the ages man has striven for peace", might rather be restated in the light of the experience of history as "All down the ages powerful groups of men in the world have tried to impose their idea of peace over all others."

Part II of the book gives a glimpse of the author's impressions of some remarkable personalities which include Tilak, the Patel brothers, Bhulabhai Desai and Paul Robson. Writing about Paul Robson, the author deprecates the restrictions which are still being imposed on coloured people in some countries and uses one of his trenchant remarks to give expression to his sentiments, "I often wonder whether South Africans realise that Christ did not have a white skin."

Part III contains some miscellaneous essays on diverse subjects. The importance of education in a democratic society has been properly emphasized. The author is in

favour of a co-ordinated Indian policy for education emanating from the Centre. He echoes the sentiments of Danton that next to bread education is the greatest need of the people and pleads for a system of integrated education in a welfare state so that life may be lived gracefully and with dignity.

Incidentally, the author points to the danger of separatism and regionalism that seems to be raising its head in India. The trouble with India has been, as he points out, that there are so few Indians in this country. We are so many Hindus, Muslims, Christians, Parsis, Gujaratis, Deccanis, Tamilians, Bengalees and other groups. In this connection he refers to the question of language. No free country can possibly tolerate a foreign language to be declared its official national language. But English which, no doubt, has played a big part in cementing our national and administrative unity must not be replaced by any regional language. This will break up the linguistic unity of India and undermine her national unity. While Hindi is to be our national and official language in due course, let us not commit the sad mistake of lowering the standard of the English language before Hindi has attained the standard which English holds today.

We have here a remarkable and thought-provoking book. It is of a size that may be read, without being bored, in a couple of days. Provided the book is read in the critical but patriotic spirit in which it is written, time can hardly be used to better advantage.

SUKUMAR BHATTACHARYA

The Organisation of the Government of India, by The Indian Institute of Public Administration; Published by Asia Publishing House, Bombay ; Price Rs. 20.00

THE PROCESS OF PERFECTING governmental administration is a universal and eternal business. In India, however, despite the acceptance of the goal of a welfare state and its resultant enormous state activity, a scientific study of the problems of Public Administration remained neglected till recently. Poineering work in this field has been done by the Indian Institute of Public Administration, which was set up four years back as a result of the recommendations of Dr. Appelby, the well-known authority on Public Administration. In the book under review, the institute had set for itself an enormous task of compiling full and up to-date information regarding the organisation and functions of the administrative machinery of the Union Government, but it may be said to the credit of the authors that they have brought it to a happy conclusion. It is neither intended to be a textbook nor do the authors claim any originality. All the same, it will prove to be a valuable asset not only for the politicians and the administrators, who must be well acquainted with the administrative machinery, but it will provide a convenient source to a researcher, who wants to probe below its surface. The Director of the Institute, Prof. Menon rightly claims that the book provides "the first prerequisite for all critical studies of the subject", as such the book could not have come at a more opportune time than the present.

The book opens with a brief yet succint account of the constitutional development in the country right from the days of the East India Company to the present, the new Constitution of India having been given its fair proportion of space. The more interesting chapter of this Part, however, is that dealing with growth of Departments and Ministries in the Government of India. It is quite interesting to see how a government, consisting of five Departments set up for the administrative convenience of an alien ruler, has gradually evolved into a complex structure of twenty ministries/departments to suit the needs of a modern welfare state.

Part II of the book deals, in separate chapters, with the present ministries/departments in the historical perspective, their respective functions, ramified structure with allied, subordinate and advisory bodies etc. This Part further includes Cabinet Secretariat, Planning Commission and certain agencies provided in the Constitution viz. Public Service Commission, Election Commission and the office of the Comptroller and Auditor-General. Thirty large charts illustrating the working and organization of each one of the above-mentioned ministries/departments considerably add to the value of the book, which provides a mine of

information in this Part. The authors deserve our gratitude and congratulations for the same. Part III contains a brief account of the Financial administration, Services, their structure and working conditions.

Not in any way to disparage the importance of the publication but as a suggestion for further improvement, it may be pointed that the Financial organization deserved a more detailed treatment. An exhaustive study of the complicated taxing arrangement and the working of the Finance Commission, provided in the Constitution, would have been welcome additions. Similarly, the working of the Cabinet and its sub-committees, though forming part of the political executive, would not be out of place in a comprehensive volume like the one under review. Further, the relative functions and position of the Ministers with Cabinet rank, Ministers of State, Deputy Ministers, and the Parliamentary Secretaries should not have been omitted.

Overall, it is a monumental work and the layman will have cause to welcome it quite as much as the expert. The printing and the get-up of the book is excellent and reaches the level of the contents.

R. K. MISRA

Psychology in Education by Sidney S. Pressey, Francis P. Robinson, and John E. Horrocks ; Ohio State University: Published by Harper and Brothers, New York, 1959, Pp. 658.

THIS BOOK, THE JOINT WORK of three distinguished psychologists, is edited by Dr. Gardner Murphy. The authors believe that certain major topics in psychology are basic in preparing to teach. Three large psychological areas, in their opinion, are of potential value to teachers—development, learning and individualisation of educational programmes.

According to them, of first importance in understanding the task and the opportunity of our schools, is, consideration of the recent substantial reconstitution of concepts regarding development in childhood and youth. If the schools would adjust their practices to this new knowledge, they could largely solve certain major problems of adjustment and discipline. It is also pointed out by them, how major modifications of earlier concepts regarding abilities have come about, for example a variety of factors such as the family's socio-economic status may be related to mental growth. Another recent contribution to the understanding of human development to which attention is drawn, concerns emotional dynamics. Not intellectual but emotional growth and change, they state, are now seen to be of vital significance in many respects. The newer studies of what may be called the social psychology of childhood and youth have become very important for the light they throw on the growth and change of interests and ideals and of the total personality.

Part II of the book deals with the enlargement of concepts regarding learning and teaching which will be helpful to teachers. Concrete data on the programmes of learning in school, effects of social school situations on learning, ways of improving retention and application, examples of special inquiries on the learning of a particular school subject are some of the topics discussed. Very few books on psychology and education adopt such a pragmatic approach or tackle and illustrate so aptly the practical and day to day problems in which psychological findings have such a direct bearing in classroom and school situations—and the analysis of problems (presented in a separate chapter) in the teaching of reading amply bears this out.

The third part of the book throws light on the trends towards greater individualization of work so that optical stimulation is provided for each pupil in an effort to foster his total development. The writers advocate that some orientation in working with individual pupils should be part of teacher-education, efforts to understand and help individual pupils may be the most fascinating and rewarding phase of a teacher's work. In this section there is a rich variety of data, case summaries, excerpts of interview that show how pupils can be appraised and guided largely in their school work. The chapter on "Bettering the Best" contains material that is both unique and valuable, consisting largely of anecdotes and cases of students. The findings of a particular case

study dramatically reveal how most teachers tend to emphasise "bringing the laggard up to grade", and consequently miss many opportunities for giving more individualized attention to superior students.

This is a very useful book, characterised by a wide outlook, precise statements, fine presentation, clarity of ideas, and is written in a refreshing style which is easy to comprehend. The diagrams and illustrations, as well as the exhaustive bibliography references and summary at the end of each chapter greatly enhance its value. Questions and assignments at the conclusion of each chapter or section would have further increased its utility as a textbook for teachers in training.

This valuable book is unhesitatingly recommended to would-be teachers, as well as to teachers in schools and educational administrators. It forms a distinct contribution to modern educational literature and findings.

B. D. BHATIA

Teaching Home Science by Rajammal P. Devadas : Published by All India Council for Secondary Education, New Delhi, 1958 ; pp. 396 ; Price Rs. 7.00

THIS BOOK SHOULD PROVE of great value to the practicing teacher of Home Science for a variety of reasons. As is well known, the number of Training colleges in the country is too small to turn out an adequate number of trained teachers. Even those Home Science teachers who get the opportunity of going through a formal course of training, that extends over hardly one year, need to have their knowledge of the subject matter and the techniques of teaching it supplemented in various ways. In such a situation the need for a well written book which a teacher can readily turn to for the successful performance of her duties, is only too obvious. Mrs. Devadas's book would meet this need.

The book is based on the Draft syllabuses prepared by the All India Council for Secondary Education. While adhering to the basic recommendations of the Council, the author has given, in Part V of the book, an exhaustive list of possible experiences in the school, home and community which should lead to the acqu isition of the educational goals in this area of studies. The inclusion of such a list, though, runs the risk of depriving the teacher of exercising her own imagination in organising learning experiences, does, however, provide a handy reference for those who are interested in retaining, or gaining, their reputation as good teachers.

In treatment, the book is pupil-oriented and stresses the necessity for an understanding on the part of the teacher, of the pupil's home and community, as well as her individual problems and needs. In this respect, it is a welcome departure from the general run of books put out for use by Secondary school teachers. Written to serve as handbook for teachers, it brings out the need for a proper understanding of the philosophy and purpose of Home Science education. The exposition of this topic could, however, be more precise. The author has successfully elucidated the scope of Home Science in Secondary Education as well as the specific aims of the various aspects of the subject.

Special mention should be made of the Chapter and sections dealing with evaluation. When the traditional system of examinations is proving inadequate, the opportunity provided to the teacher through this Chapter, for a better understanding of the principles underlying the new techniques of assessing pupil's progress, is more than welcome. The examples given of suggested techniques for evaluating pupil's work should prove enlightening to the teacher.

Unfortunately the book is too long for the otherwise busy reader, and too expensive for the rather low-paid Indian teacher.

SHAKTI DATTA

Psychology and Principles of Education by Anjelvel V. Mathew; Published by Literature Press, Tiruvalla, Kerala Pp. 533; Price Rs. 8.50

THIS BOOK ARISES OUT OF lectures delivered by the author to the students of S.M.T. Teacher's College, Kotahpur in 1936. The first edition of this book was brought out in 1936-37, in two parts. The present is the third revised edition in one volume.

The book is meant to provide *"an easy introduction* to Educational Psychology and

General Principles of education". In this objective it succeeds admirably. The presentation of the subject-matter is clear and effective. The language is at once simple and expressive.

It is mainly meant for teachers under training. This aim is made openly explicit by arranging chapter-wise questions set in this paper in different Universities of India and abroad. This gives the impression that it is meant to be an examination book.

It deals with both the *Philosophy* and *Psychology* of Education. Each of these fields have made progress since the book was written and each field claims separate and independent treatment. This is specially true in the fieid of Psychology.

The Educational Psychology presented here is founded on McDougall's Instinct Theory and General Tendencies. We know how we have advanced beyond this academic Psychology to scientific and experimental Psychology. There is enormous addition to Scientific data on each aspect of human psychology which find no place or mention in this third edition. Again implications of the advances in Social Psychology which correct the egocentric and biological trends of Analytic Schools and which are of immense value in education, for education is a *Social Activity*, are not taken into account. Thirdly, Educational Psychology is no more General Psychology applied to education. It has its own problems and its own techniques for dealing with them.

The book written in 1936 on Educational Psychology needs not only to be retouched or revised but rewritten. The whole intellectual climate in Psychological field is so different today that a good book must put the students in living contact with it. This book fails to do this.

PREMLATA S. KANAL

General Knowledge. For Children (6-17 years) and Parents. Sponsored by the Indian Council of Education and Culture, New Delhi. Annual Subscription....Rs. 12

WHAT THE JOURNAL ATTEMPTS really is to impart general knowledge to children, so to speak, 'without tears'. The goods that formal instruction, in its routine, may fail to deliver, this journal which is really a supplement to classroom teaching, seeks to supply in the form of an interesting questionnaire. The material is so arranged as to catch the imagination of children. Parents are not left out of the picture either and there is a special column in the journal devoted to the questions for which many a parent would fain have an answer. The journal is very much up the street of eager young students and the guardians of their growth.

भारतीय संस्कृति का इतिहास – लेखक आचार्य चतुरसेन; प्रकाशक– रस्तोगी एण्ड कम्पनी, मेरठ; पृष्ठ संख्या 998 ; मूल्य 15.0

भारतीय संस्कृति के विषय में इस समय लोक-व्यापी जिज्ञासा है। इस विषय के कितने ही छोटे-बड़े ग्रन्थ पिछले दस वर्षों में प्रकाशित हुए हैं। आचार्य चतुरसेन जी ने यह विराट ग्रन्थ निस्सन्देह बड़े परिश्रम से सैकड़ों ग्रन्थों का निचोड़ लेकर लिखा है। आचार्य चतुरसेन जी अनेक विषयों के पंडित हैं। उपन्यास क्षेत्र के वे चक्रवर्ती सम्राट हैं। मेरे हृदय में उनके प्रति विशेष सम्मान है। पर इस ग्रन्थ ने मुझे स्तब्ध कर दिया है। अपनी आयु के इस मुहूर्त में मेरे मन का भाव यह है कि मातृभाषा हिन्दी में जो भी कुछ लिखे उसे प्रणाम अर्पित करूं। इस पुस्तक के विषय में भी मैं ऐसा कर पाता तो हृदय गद्गद हो जाता। समालोचक को जो ग्रन्थ मनःपूत न हो उसकी दो प्रकार की समीक्षावृत्ति मैंने सुनी हैं। कवीन्द्र रवीन्द्र सम्मति देते थे—"जिनके लिये पुस्तक लिखकर लेखक ने परिश्रम किया है, आशा है उनके लिये यह उपयोगी सिद्ध होगी"। मैं भी इस प्रकार की आशा इस महाग्रन्थ के विषय में व्यक्त करके लेखक से उऋण होना चाहता हूं। दूसरी आलोचना श्री काशीप्रसाद जायसवाल ने डा० वेणीप्रसाद जी के भारतीय राजतंत्र नामक ग्रन्थ पर लिखी थी—"ग्रन्थ क्या है अलमारी का बोझ है।" यदि लेखक रुष्ट न हों तो ये ही शब्द दोहराकर मैं इस ग्रन्थ से उऋण होना चाहूंगा।

लेखक ने अपने विशाल मस्तिष्क के महाकटाह में

वेद, पुराण, ब्राह्मण, शास्त्र, काव्य, इतिहास आदि की सामग्री एक साथ ही मिलाकर कल्पना का ऐसा छौंक लगाया है कि उससे तैयार चरु को कोई पाठक पचा सकेगा, इस विषय में समीक्षक संदिग्ध है। एक-एक तिनका जोड़कर ऐतिहासिकों ने जो बंगला सौ वर्षों में छाया है, उसे लेखक ने झकझोर दिया है।

ग्रन्थ में चार खण्ड और सत्ताइस बड़े अध्याय हैं। भारतीय संस्कृति के सम्बन्ध में ऐसी कोई जानकारी नहीं जो यहां न हो! मनु और सुदास, प्रजापति और रावण, मत्स्य अवतार और कूर्म अवतार न जाने कितने महनीय विषयों पर नूतन प्रकाश डाला गया है। रावण के विषय में आचार्य जी लिखते हैं—'रावण के रक्त में आर्यों, व्रात्यों तथा दैत्यों का मिश्रण था। सभी संकर जातियों की भांति रावण भी चैतन्य और उद्ग्रीव तरुण था। यह स्वाभाविक था कि रावण के मन में आर्य, देव, दैत्य सभी दायाद बंधनों को एक संस्कृति में ले आने की इच्छा उत्पन्न हो।...... उसका मन महत्वाकांक्षा से भर गया। अपनी विद्या और बुद्धि तथा बाहुबल पर उसे गर्व था—भरोसा था। उसने असाध्य साधन की ठान ली। उसका सबसे जबरदस्त काम था—समूची नृजाति में सांस्कृतिक एकता स्थापित करना। उसने उस समय तक उपलब्ध सब वैदिक ऋचाओं को एकत्र किया। उनमें कुछ अपनी ओर से मिलाया। और उसे ऐसा रूप दिया कि वेद, देव, दानव, दैत्य, आर्य, व्रात्य सभी के लिये सांस्कृतिक मध्यबिन्दु बन जाय।......रावण से प्रथम ही कुछ लोग उस समय वेद मत को भिन्न भिन्न संस्कृतियों में ढाल रहे थ। वामदेव नारद ने उसमें वाम विधि स्थापित की थी, जिसका अभिप्राय था—खाओ, पियो, मौज करो। इन्द्र से उसकी गहरी दोस्ती थी ......उसने इन्द्र के लिये स्तुतिमूलक ऋचाएं बनाई थीं।......मधुदान की कथा भी इस दरिद्र और भुक्कड़ ऋषि ने वेद की ऋचा में कह दी।...... त्रेता युग की समाप्ति तक देव, दैत्य, दानव, असुर और आर्य वैदिक धर्मी ही थे। रावण के निधन से उसमें अन्तर पड़ गया"। (पृ० ३५७—५९)

ऐसे रत्नों से यह ग्रन्थ भरा पड़ा है। इस ग्रन्थ की समालोचना करना कठिन है। पुस्तक में प्रूफ की अनेकों अशुद्धियाँ हैं, पर इसके लिये तो भूमिका में पर्याप्त क्षमायाचना कर ली गई है।

वासुदेवशरण अग्रवाल

'हिन्द पाकेट बुक्स'— प्रकाशक-हिन्द पाकेट बुक्स प्राइवेट लिमिटेड, शाहदरा, दिल्ली; मूल्य प्रत्येक पुस्तक एक रुपया

'हिन्द पाकेट बुक्स' का प्रकाशन हिन्दी प्रकाशन के क्षेत्र में एक नया मोड़ लाता है। यह स्तुत्य कार्य किया है दिल्ली के लब्धप्रतिष्ठ प्रकाशक सर्वश्री 'राजपाल एण्ड सन्ज़' ने। हिन्दी के प्रति भारत के करोड़ों नर-नारियों की प्रतिभा और रुचि अभिमुख हुई है। भारत के स्वतन्त्र होने के बाद यह अभिरुचि प्रतिभा राष्ट्रीय उत्थान का एक महत्वपूर्ण अंग बन गई है। यही कारण है कि हिन्दी के अच्छे प्रकाशक विकसित हो रहे हैं और धीरे धीरे यह व्यवसाय राष्ट्र का एक सांस्कृतिक अंग बनता जा रहा है। परन्तु इस व्यवसाय में अन्य व्यवसायों से अन्तर है। अन्य व्यवसाय केवल मुनाफ़ा कमाने के उद्देश्य से किये जाते हैं, जन-सहायता की भावना उनमें गौण होती है, परन्तु पुस्तक प्रकाशक-व्यवसाय में मुनाफा गौण वस्तु है, और उससे जन-सहायता ही नहीं—जनोत्थान भी होता है। निस्सन्देह आज भी प्रकाशक अच्छे साहित्य को आगे बढ़ाने की अपेक्षा बिक्री की सफलता को महत्व देते हैं। पर यह उनका कसूर नहीं है। यह आजकल की उस अर्थ-व्यवस्था का दोष है, जिसमें राष्ट्र की गर्दन फंसी हुई है। ऐसी परिस्थिति में भी कुछ प्रकाशक मुनाफ़ाखोरी को प्राथमिकता न देकर अच्छे साहित्य में रुपया फंसाने की जोखम बर्दाश्त कर रहे हैं। परन्तु भारत की जनता अभी भी आर्थिक दासता से मुक्त नहीं हुई है। वह अपना भरण-पोषण भी बड़ी कठिनाई से कर पाती है। फिर अच्छी पुस्तकें वह खरीद कर कैसे पढ़ सकती है। स्पष्ट है कि हिन्दी पुस्तकें इन्हीं कारणों से काफी महंगी होती हैं।

अब 'हिन्द-पाकेट-बुक्स' निकालकर राजपाल एण्ड सन्ज़ ने न केवल एक साहसिक कदम उठाया है, अपितु उन्होंने हिन्दी-प्रकाशन-क्षेत्र में एक अर्थ क्रांति की पूर्व-सूचना दी है। इतनी सस्ती और इतनी अच्छी पुस्तकें आधुनिकतम भव्य और आकर्षक रूप-रंग में भारत के लाखों पाठकों तक पहुंचने का यह उपक्रम सराहना के योग्य है।

पहली किश्त में उन्होंने दस पुस्तकों का एक सैट प्रस्तुत किया है। इनमें प्रथम पुस्तक **'आभा'** नाम का मेरा एक लघु उपन्यास है जिसमें नारीत्व और पतित्व के एक मनोवैज्ञानिक द्वन्द्व का प्रदर्शन है। पुस्तक में आधुनिकतम नारी का, जिसमें सोचने-समझने की पूरी योग्यता है, मनोवैज्ञानिक विश्लेषण है।

दूसरी पुस्तक श्री हंसराज रहबर की **'संकल्प'** है। जिसमें एक शिक्षिता लड़की लड़खड़ाते कदमों से अपने जीवन को ध्येय की ओर बढ़ाती है। तीसरी पुस्तक रांगेय-राघव की **'छोटी सी बात है'** जिसमें विचारों का अच्छा संगम है। चौथी पुस्तक यज्ञदत्त का **'एक स्वप्न एक सत्य'** है। जिसमें अतीत और वर्तमान को स्मृति के माध्यम से एक सूत्र में पिरोकर कथा माला गून्थी गई है। **'संघर्ष'** रूसी लेखक चेखव का और **'इन्सान या शैतान'** स्टीवेन्सन के उपन्यासों के अनुवाद हैं। उपन्यासों के विषय तो बहुचर्चित हैं ही, अनुवाद भी बहुत अच्छे हुए हैं। **'सफलता के आठ साधन'** जेम्स एलन की पुस्तक का अनुवाद है जिसमें व्यावहारिक और वैज्ञानिक दृष्टिकोण अपनाया गया है। **'गीतांजली'** विश्व कवि रवीन्द्रनाथ की सर्व श्रेष्ठ कृति है। अनुवाद निर्दोष है। **'दीवाने-ए-ग़ालिब'** एक तत्वदर्शी कवि की सूक्तियों का भण्डार है। **'अमर-वाणी'** विभिन्न देशों और विचारकों की जीवन और जगत् से सम्बन्धित सूक्तियों का संकलन है।

'हिन्द पाकेट बुक्स' का इन दस पुस्तकों का सैट लेकर हिन्दी जगत में प्रवेश एक महत्वपूर्ण घटना है। हिन्द पाकेट बुक्स ने प्रतिमास इस सीरीज में ५-६ पुस्तकें प्रकाशित करने की योजना बनाई है। हम आशा करते हैं कि इस प्रकाशन का हिन्दी के लाखों पाठकों द्वारा अभिनन्दन होगा और प्रकाशक हर बार उच्च कोटि की रचनाओं से अपने इस सुकृत्य को अलंकृत करते रहेंगे।

चतुरसेन

'शाइरी के नये दौर' (भाग I, II), **शाइरी के नये मोड़,** (भाग I, II) **सम्पादक, अयोध्या प्रसाद गोयलीय; प्रकाशक, भारतीय ज्ञानपीठ, काशी;** 1958; **पृष्ठ संख्या,** 336,210,288 **और** 224 **क्रमशः मूल्य 3 रु० प्रत्येक**

हिन्दी पाठकों को उर्दू कविता से परिचित कराने में जिन साहित्यकारों ने योग दान किया है उन में श्री अयोध्या प्रसाद गोयलीय का नाम अग्रगण्य है। वस्तुतः राम नरेश त्रिपाठी जी की 'कविता कौमुदी' (उर्दू भाग) के बाद इस क्षेत्र में सब से महत्वपूर्ण कार्य गोयलीय जी ने ही किया है। 'शेरो-शाइरी' और 'शेरो सुखन' के बाद अब उन्होंने 'शाइरी के नये दौर' और 'शाइरी के नये मोड़' नामक दो और संकलन प्रस्तुत किये हैं। दोनों के दो-दो भाग हैं।

'शाइरी के नये दौर' के पहले भाग 'पहला दौर' में केवल जोश मलीहाबादी की कविताएं संगृहीत हैं। इस में 'जोश' की प्रायः सभी उत्कृष्ट रचनाएं सम्मिलित कर ली गयी हैं और हम इसे 'जोश' की कविताओं का एक प्रतिनिधि-संकलन कह सकते हैं। गोयलीय जी ने कविताओं के चयन में बहुत सुरुचि का परिचय दिया है। 'मानव धर्म और देश भक्ति', 'आर्थिक एवं सामाजिक', 'प्रेरणात्मक एवं स्फूर्ति दायक', 'सौन्दर्य और प्रेम', 'प्रकृति सुषमा एवं शब्द-चित्र', 'मदिरालय', 'रुबाइयात और गीत'—इन शीर्षकों के अन्तर्गत 'जोश' की कविताएं दी गयी हैं। इस से पाठकों को 'जोश' के जीवन-दर्शन और उन की कविता की विशेषताओं को समझने में बहुत सहायता मिलेगी। अन्त में संकलन कर्ता ने 'जोश' के काव्य और व्यक्तित्व पर बहुत सुन्दर रीति से प्रकाश डाला है।

'दूसरे दौर' में आनन्द नारायण मुल्ला, फ़िराक़ गोरखपुरी, मुनव्वर लखनवी, अम्न लखनवी, हरी चन्द

अख्तर, और हफ़ीज़ जालंधरी की रचनाएं संगृहीत हैं। गोयलीय जी के अपने शब्दों में इस में '1920 ई० के पश्चात् ख्याति प्राप्त वर्तमान युगीन शाइरों का जीवन-परिचय एवं चुना हुआ कलाम' दिया गया हैं। 1920 ई० के पश्चात् जिन उर्दू कवियों ने उर्दू कविता को समृद्ध करने में योग दान किया है उन की संख्या उक्त छः कवियों तक ही सीमित नहीं है। उर्दू के और कितने ही कवि इस भाग में स्थान पाने के अधिकारी थे।

'शाइरी के नये मोड़' के 'पहले मोड़' में 1946 से 1958 तक की उर्दू कविता की एक झलक पेश की गयी है। 'भारत-विभाजन', 'स्वराज्य-प्राप्ति', 'राष्ट्र-पिता की शहादत', 'नरमेध यज्ञ', 'जनताराज', 'देश प्रेम', 'नवीन चेतना' आदि अनेक शीर्षकों के अन्तर्गत पिछले दस वर्षों में लिखी गयी उर्दू की उत्कृष्ट और प्रतिनिधि कविताएं दी गयी हैं।

'बज़्मे अदब' खण्ड के अन्तर्गत गोयलीय जी ने वे शेर दिये हैं जो उन्हें अच्छे लगे हैं।

'दूसरे मोड़' में 1935 ई० से 1958 तक की उर्दू कविता का संचयन प्रस्तुत किया गया है। इस में अर्श मलसियानी, गोपाल मित्तल, जगन्नाथ आज़ाद, अख्तर अनसारी, रईस अमरोहवी और अहमद नदीम क़ासिमी की कविताएं हैं। यहां भी वही आपत्ति की जा सकती है जो पहले भाग के सम्बन्ध में की गयी है। उर्दू के अनेक सुपात्र कवियों का प्रतिनिधित्व यहां भी नहीं हो सका है।

अब तक उर्दू काव्य के बहुत से संकलन प्रकाशित हो चुके हैं परन्तु अधिकांश में इतनी अशुद्धियां और लिप्यन्तरण की इतनी ग़लतियां हैं कि उन्हें उर्दू कविता का प्रामाणिक संकलन नहीं कहा जा सकता। प्रसन्नता का विषय है कि गोयलीय जी द्वारा किये गये संकलन ऐसी अशुद्धियों से बहुत कुछ मुक्त हैं। फिर भी थोड़ी बहुत अशुद्धियां उन में भी रह गयी हैं। 'शाइरी के नये मोड़' से कुछ उदाहरण दिये जा रहे हैं:

	पृष्ठ	अशुद्ध	शुद्ध
पहला मोड़	91	मुजमहल	मुजमहिल
	60	कश्तोख़ूँ	कुश्तो ख़ूँ
	112	आरफ़ान	आरिफ़ान
	112	इज्तमा	इजतिमा
	112	मुख्तसिर	मुख्तसर
	250	पुरशिश	पुरसिश
दूसरा मोड़	20	इज़्मे ख़ुदी	अज़्मे ख़ुदी
	23	मुलहद	मुलहिद
	103	इन्तहा	इन्तिहा
	103	जरआत	जुरआत

'शाइरी के नये दौरे' में भी इस प्रकार की अनेक अशुद्धियां हैं। कहीं कहीं शब्दों के अर्थ भी ठीक नहीं दिये गये हैं। उदाहरण स्वरूप 'बादए नाव' का हिन्दी पर्याय 'मदिरा' दिया गया है जब कि 'शुद्ध मदिरा' या 'ख़ालिस शराब' अधिक उपयुक्त होता।

इन अशुद्धियों के बावजूद गोयलीय जी की पुस्तकों की उपयोगिता बहुत अधिक है। जो हिन्दी पाठक उर्दू कविता का परिचय प्राप्त करना चाहते हैं उन के लिए ये पुस्तकें बहुत मूल्यवान् सिद्ध होंगी।

चारों पुस्तकें भारतीय ज्ञान पीठ, काशी ने प्रकाशित की हैं और प्रत्येक का मूल्य तीन रुपये है जो इन की छपाई और पृष्ठ-संख्या को देखते हुए अधिक नहीं है।

ख्वाजा बदीउज्ज़मां

पुस्तकालय विज्ञान - लेखक तथा प्रकाशक-द्वारका प्रसाद शास्त्री, इलाहाबाद; पृष्ठ संख्या 240; मूल्य 5.00 रु०

वास्तव में भारत में पुस्तकालय जगत अत्यन्त अस्त व्यस्त दशा में है, इसका कारण है प्रशिक्षित पुस्तकालयध्यक्षों का और अपनी भाषा में इस विषय पुस्तकों का अभाव''। श्री बशीरुद्दीन पुस्तकालयाध्यक्ष अलीगढ़ विश्वविद्यालय ने पुस्तक की भूमिका में एक विशिष्ट समस्या की ओर इन शब्दों द्वारा इशारा किया है। पुस्तकालय आन्दोलन तेजी से फैलता जा रहा है। प्रशिक्षण और अध्ययन कामाध्यम स्वतः ही अंग्रेज़ी से हिन्दी तथा दूसरी आंचलिक भाषाओं की ओर जा रहा

है। किन्तु हिन्दी भाषा में पुस्तकालय विज्ञान-साहित्य नहीं के बराबर है। अपनी भाषा में तकनीकी-साहित्य का निर्माण अत्यन्त आवश्यक हो गया है। प्रस्तुत पुस्तक लेखक का इस दिशा में सराहनीय प्रयास है।

प्रस्तुत पुस्तक को पुस्तकालय विज्ञान पर एक संक्षिप्त प्रारम्भिक पाठ्य-पुस्तक का रूप देने की चेष्टा की गई है। यही कारण है कि पुस्तक में पूरे विषय को समेटने की चेष्टा 'गागर में सागर' भरने के समान ही है। इस विषय पर पश्चिमी भाषाओं में सहस्त्रों की संख्या में पुस्तकें उपलब्ध हैं। किन्तु यह पुस्तक पूरे विषय की रूपरेखा प्रस्तुत करने में सफल हुई है। इस पुस्तक में पुस्तकालय विज्ञान के प्रायः सारे विभागों, उप-विभागों—टेकनिकल तथा प्रयोगात्मक, का विवेचन किया गया है। इसी से सारे अध्याय पुस्तकालय विज्ञान के एक एक विभाग पर छोटे छोटे निबन्ध बन गये हैं।

विषय के वैज्ञानिक विभाजन तथा क्रमिक विवेचन में कुछ बनावटीपन आ गया है। पुस्तकालय विज्ञान की आधुनिक धारा के अनुकूल सिद्धान्तों और टेकनिकल विषयों का विवेचन सर्व प्रथम होना चाहिए था तथा तत्पश्चात् दैनिक कार्यक्रम, प्रशासन, व्यवस्थापन तथा अन्य सहायक विषयों का विवेचन होना चाहिए था, पुस्तक के सामग्रिक रूप को देखते हुए यही क्रम उचित प्रतीत होता है। पुस्तक के कलेवर को देखते हुए विषय के बंटवारे में भी असमानता झलकती है। कुछ एक अध्यायों को अनावश्यक रूप से बढ़ा दिया गया है। ऐसी पुस्तक में, जो स्पष्टतः पुस्तकालय विज्ञान के प्रारम्भिक विद्यार्थियों के लिए लिखी गई है, इतनी (Details) बारीकियों में जाने की आवश्यकता नहीं थी—इससे पुस्तक में विषयों में असन्तुलन सा आ गया है।

शास्त्री जी की अन्य पुस्तकों की अपेक्षा इस पुस्तक का प्रमुख गुण है पुस्तकालयों में प्रतिदिन काम आने वाले विभिन्न फॉर्मों के रेखा चित्रों के ब्लॉक, सूचीपत्रों के नमूने के ब्लॉक आदि। ये विद्यार्थियों तथा पुस्तकालयों के काम करने वालों के लिए उपयोगी सिद्ध होंगे। पुस्तक के अन्त में सहायक पुस्तकों की सूची तथा संक्षिप्त सी अनुक्रमिका देकर लेखक ने पुस्तक की उपयोगिता बढ़ा दी है।

शास्त्री जी का प्रयास स्तुत्य है। पुस्तकालय विज्ञान पर पुस्तकें लिख कर आप हिन्दी भाषा की बहुत बड़ी सेवा कर रहे हैं तथा भारत के पुस्तकालय आन्दोलन में महत्वपूर्ण योग दे रहे हैं।

पुस्तक की छपाई साधारण है, चित्रों के ब्लॉक स्पष्ट नहीं आये हैं। आवरण, गेट-अप आदि साधारण हैं—न जाने कब हमारे प्रकाशक इस ओर ध्यान देंगे।

के० चन्द्र

उर्दू की सर्वश्रेष्ठ ग़ज़लें; जफर की ग़ज़लें; सम्पादक—नूरनबी अब्बासी; प्रकाशक—नारायणदत्त सहगल एण्ड सन्ज़, दिल्ली; 1958; **पृष्ठ संख्या**–128 (**प्रत्येक**); **मूल्य** 2.50 रु० (**प्रत्येक**)

भारत की प्रत्येक भाषा में उच्चकोटि का साहित्य है। उर्दू, हिन्दी, अरबी, फारसी, तामिल, कन्नड आदि सभी भाषाएं एक दूसरे से काफी मिलती जुलती हैं; किन्तु हिन्दी और उर्दू का तो एक अनोखा ही मेल है जैसे दो सगी बहने हों। भारत में उर्दू का ज्ञान थोड़ा बहुत काफी लोगों को है। इसी लिये आधुनिक युग में उर्दू की पुस्तकों का अनुवाद देवनागरी लिपी में तेज़ी से हो रहा है। उर्दू से अनभिज्ञ व्यक्ति हिन्दी में अनुवादित इन पुस्तकों द्वारा उर्दू की शाइरी, ग़ज़लों आदि का भली प्रकार रसास्वादन कर पाते हैं। प्रथम संग्रह में उर्दू के 122 प्रसिद्ध शायरों की चुनी हुई गज़लें संग्रहित हैं। पुस्तक के प्रारम्भ में ही दो तीन पृष्ठों में अनुक्रमणिका दी हुई है और उसके पश्चात उन शायरों की चुनी हुई ग़ज़लें दी हुई है। ग़ज़ल उर्दू काव्य का एक अत्यन्त लोकप्रिय अंग है जिसे उर्दू के उस्ताद कहे जाने वाले शायरों ने अपनी प्रतिभा, मेधा तथा अपूर्व शब्द-भंडार से सींचा और परवान चढ़ाया है। 'मीर' 'मोमिन' 'ग़ालिब' और आधुनिक शायरों में 'जिगर' ऐसे शायर हैं ग़ज़ल जिनकी अत्यन्त आभारी है।

'उर्दू की सर्व श्रेष्ठ ग़ज़लें' के प्रकाशन में प्रकाशक ने बड़ी सूझबूझ से काम लिया है । आरम्भ से अब तक के प्रधान कवियों की प्रतिनिधि ग़ज़लों का कोई संकलन हिन्दी पाठकों के लिये अब तक उपलब्ध नहीं था जिसको पढ़कर वे "वली दकनी" से लेकर आज तक के शायरों की ग़ज़लों को तुलनात्मक दृष्टि से देख सकते और ग़ज़ल के क्रमिक विकास का अनुमान लगा सकते । इस दृष्टि से आशा की जाती है कि शायरों की कल्पना की उड़ानें, उपमायें तथा अलंकार और शब्द-चयन से ओत-प्रोत यह ग़ज़ल संग्रह हिंदी पाठकों के लिए इस कमी को पूरा करने में सफल होगा ।

दूसरी पुस्तक **'ज़फर की ग़ज़लें'** हैं । 'दीवाने ग़ालिब' की आशातीत सफलता, लोक प्रियता तथा पाठकों से मिली सराहना से अनुप्रेरित होकर उर्दू काव्य को हिंदी पाठकों के सन्मुख प्रस्तुत करने का काफी प्रयत्न किया जा रहा है । प्रस्तुत संग्रह भी इसी सिलसिले की दूसरी कड़ी है । मुग़ल साम्राज्य के अंतिम सम्राट मुहम्मद सिराजुद्दीन अबूज़फर वहादुरशाह 'ज़फर' सम्राट होते हुए भी शायर का कोमल हृदय रखते थे और उन्होंने अपनी ग़ज़लों में ऐसे अछूते विचार प्रस्तुत किये हैं जो केवल वही कर सकते थे । 1857 के सैनिक विद्रोह के इस नेता का काव्य हिंदी पाठकों को अति रुचिकर है । उनकी मशहूर गज़ल

"लगता नहीं है जी मिरा उजड़े दयार में
किसकी बनी है आलमे-नापाएदार में"

से कौन ऐसा व्यक्ति है जो अनभिज्ञ हो । इनकी लोक-प्रियता का यही सबूत काफी है ।

प्रस्तुत पुस्तक में प्रकाशक ने आरम्भ में चार पृष्ठों में शायर का परिचय सरल एवं सुन्दर भाषा में दिया है । उसके पश्चात् ज़फर साहब की ग़ज़लों का संकलन है । इस छोटी सी पुस्तक में ज़फ़र साहब की ग़ज़लें अपनी चुभन के कारण तो बस ग़ज़ब ही ढा देती हैं । इनके जो शेर युवावस्था और निश्चिंतता के काल में रचे गये हैं उनमें प्रायः शब्दों का खेल है, किन्तु परिस्थियों के साथ साथ 'ज़फ़र' का स्वर तथा उनके काव्य का आन्तरिक रंग निखरता गया है और अन्त में वे इस प्रकार कहने पर मजबूर हो गये,

"शम्अ जलती है पर इस तरह कहां जलती है'
हड्डी-हड्डी मिरी ऐ सोज़े-निहां जलती है ।"

'ज़फ़र' सूफ़ीवाद तथा अध्यात्मवाद से काफी प्रभावित थे और उसका प्रतिबिम्ब उनके काव्य पर भी पड़ा है । भाषा उनके घर के दासी और मुहावरे उनके दास थे । इसलिए "दीवाने ज़फ़र" से अधिक अधिकृत भाषा अन्य कम ही देखने को मिलेगी । इस दृष्टि से भी उनका काव्य पठनीय है ।

दोनों पुस्तकों की छपाई सुन्दर है, प्रूफ की अशुद्धियां भी नहीं के बराबर हैं, मुख पृष्ठ सुंदर तथा आर्कषक हैं, मूल्य भी साधारण ही है । इन संग्रहों में गज़लों का चुनाव प्रकाशक ने काफी परिश्रम से किया है । लगभग हर शायर की चुनी हुई ग़ज़लें इस संग्रह में हैं । कठिन शब्दों के अर्थ फुटनोट में देने से पुस्तकों की उपयोगिता बढ़ गई है । 'दीवाने ग़ालिब' की सफलता से उत्साहित होकर ही प्रकाशक ने इन दो नये संग्रहों को हिंदी जगत के सम्मुख प्रस्तुत करने का साहस किया है । आशा की जाती है कि इन पुस्तकों का भी हिंदी भाषा-भाषी जगत में यथेष्ट स्वागत होगा ।

पुष्पा सिंह

धातुओं की कहानी, लेखक, धर्मेन्द्रकुमार कांकेरिया; बर्मा लेखक सत्यपाल विद्यालंकार; पानी, लेखक, विमलचन्द्र; चिकित्सा की प्रगति, लेखक, डा० भानुशंकर मेहता; प्रकाशक राजकमल प्रकाशन, दिल्ली; पृष्ठ संख्या 777; 99; 77; 103, **क्रमश ; मूल्य** 2·00 **रुपया, प्रत्येक**

इन पुस्तक मालाओं का उद्देश्य सामान्य पाठकों को विविध वैज्ञानिक विषयों की मुख्य मुख्य बातों का परिचय करवाना है । सरल भाषा और सुबोध शैली का प्रयोग करके पाठकों के सम्मुख रुचिकर और ज्ञान-वर्धक सामग्री उपस्थित करने का यह यत्न प्रशंसनीय है ।

धातुओं की कहानी—इस पुस्तक में विविध प्रकार की धातुओं की विशेषताओं, उनकी सहायता से होने वाली सांस्कृतिक और वैज्ञानिक प्रगतियों, सामान्य जीवन में उनकी उपयोगिताओं आदि का परिचय कराया गया है। धातुओं के विषय में कम से कम पृष्ठों में अधिक से अधिक जानकारी प्राप्त कराने का यह प्रयत्न सराहनीय है। यदि यत्न किया जाता तो भाषा अधिक सुबोध और प्रवाहमयी हो सकती थी। संस्कृत के प्रत्ययों के अनेक प्रयोग अनावश्यक तो हैं ही, अनेक स्थलों पर अशुद्ध भी हैं और भाषा को व्यर्थ बोझिल बनाते हैं। उदाहरणार्थ—'विद्युत-विश्लेषण का आविष्कृत हुआ' के स्थान पर 'विद्युत विश्लेषण का आविष्कार हुआ' से काम चल सकता था। खैर, यहां तक तो सह्य था पर 'इत' प्रत्यय का प्रयोग संज्ञा और विशेषण शब्दों के साथ भी प्रचुरता से किया गया है। जैसे—उपयोगित, आकारित, लघ्वित, ह्रानित, वंगित आदि। इससे भी बुरा है हिन्दी और अंग्रेजी शब्दों के साथ 'इत' का प्रयोग। जैसे—बेलित, जलित, फोर्जित, कार्बनित, रोलित, वेल्डित आदि। इसी प्रकार 'नाम धातु' बनाने का यत्न भी बहुत है जो अनावश्यक ही नहीं अशुद्ध और भाषा की प्रवृत्ति के विरुद्ध है। जैसे आकारन, यंत्रन, लध्वन, सीमेंटन, एनोडन, सोल्डरन, ब्रेजन, वेल्डन आदि। कुछ अन्य विचित्र प्रयोग भी द्रष्टव्य है :—निर्भरशील, लोग-कल्याणकारी, बंग-आधारित बियरिंग धातुमेल, डाइढलित मेल, मोल्ड-ढलित आदि। उल्का, खपत आदि शब्दों का पुल्लिग में प्रयोग भी विचारणीय है। 'उप्लावन', 'उपर' आदि जैसी कुछ स्पैलिंग की भूलें भी हैं।

यदि ऊपर उल्लिखित 'इत' और 'अन' के अनावश्यक प्रयोगों को निकाल कर भाषा की प्रकृति का अनुसरण किया जाता तो यह पुस्तक कदाचित् अधिक सुबोध और उपयोगी होती। वैसे विषय विवेचन की दृष्टि से प्रयास अनुकरणीय है।

बर्मा—इस पुस्तक में बर्मा की भौगोलिक और ऐतिहासिक परिचय कराने के साथ-साथ वहाँ की समाज व्यवस्था, अर्थ-व्यवस्था, लोक-जीवन, धर्म, रीति-रिवाज, संस्कृति और कला आदि का वर्णन किया गया है। बर्मा में भारतीयों की स्थिति तथा भारतीयों के प्रति बर्मी लोगों की भावना के विषय में यथा शक्य जानकारी दी गयी है। बर्मा की शिक्षा संस्थाओं विशिष्ट नगरों, राजनैतिक दलों आदि का परिचय भी कराया गया है। संक्षेप में बर्मा के विषय में जितनी अधिकतम जानकारी संभव थी उसे सरल, सुबोध और प्रवाहमयी भाषा में दिया गया है।

भाषा सामान्यतः विषयानुकूल है। एक दो स्थलों पर वाक्य विन्यास संशोध्य है। जैसे पृष्ठ 79 पर—'मावची की खानें टंगस्टन और राँगों का उत्पादन करनेवाली संसार में सबसे बड़ी हैं।' तथा '4 हजार से अधिक कुएं पैट्रोल के मौजूद थे।' पृष्ठ 13 पर 'मन्त्रिमण्डल' शब्द का प्रयोग 'मंत्रालय' के स्थान पर किया गया है जो भ्रामक है। हिन्दी के इन दोनों शब्दों के लिए अंग्रेजी में 'मिनिस्ट्री' शब्द चलता है उसी का द्वयर्थकता कदाचित इस भूल का मूल है। 'पगोडा' शब्द को हिन्दी में अपना लिया गया है पर पता नहीं उसके विकारी रूप 'पगोडे' को क्यों नहीं स्वीकार किया गया है। पृष्ठ 78 पर 'लकड़ी की निर्यात' में 'निर्यात' का स्त्रीलिंग में प्रयोग कदाचित् प्रूफ की भूल है। 'छाछठ' का प्रयोग स्थानिक है। स्वीकृत रूप 'छासठ' है।

भाषा संबंधी इन थोड़ी सी त्रुटियों को क्षम्य माना जा सकता है। भाषा की प्रवाहमयी गति, शैली की सुबोधता और शब्दावली की विषयानुवर्तिता श्लाघ्य है।

पानी—इस पुस्तक में पानी की सर्वव्यापकता, उसकी परिभाषा, प्रमुख विशेषताओं; गैस तरल, ठोस, आदि रूपों तथा जीवन और जल के महत्वपूर्ण संबंध का परिचय कराया गया है। जीवधारियों का जल से सबंध और जल में रहनेवाले प्रमुख प्राणियों की विशेषताओं का वर्णन भी है। पानी के मानवीय उपयोग तथा उसकी स्वच्छता और प्राप्ति के साधनों आदि का भी उल्लेख किया गया है। सागरों और महासागरों की विस्तृति, अगाधता आदि का ज्ञान भी

कराया गया है और यह बताने का भी यत्न किया गया है कि मानव सभ्यता के विकास में उनका क्या योग रहा है। ज्वार-भाटा आदि समुद्री हलचलों का भी उल्लेख किया गया है। अंत में 'भारी पानी' और मानव सभ्यता पर पड़ने वाले उसके प्रभाव पर भी प्रकाश डाला गया है।

पुस्तक की भाषा सरल और सुबोध है। वर्णन-शैली रूचिकर है। यंत्र तंत्र अक्षरी की भूलें अवश्य रह गयी हैं 'भट्टिया' के स्थान पर 'भट्टियां' छपा है। अंतिक पृष्ठ जैसेपर दूसरे वाक्य में 'तो' के स्थान पर 'जो' का प्रयोग है। ये शायद प्रूफ की भूलें हैं। मुहावरों का प्रयोग कहीं २ विचारणीय है। जैसे : 'काम कर रहा होता है' हिंदी का मुहावरा नहीं अंग्रेज़ी मुहावरे का अनुवाद मात्र है।

चिकित्सा की प्रगति—इस पुस्तक में आधुनिक समय तक हुई चिकित्सा की प्रगति का संक्षेप में परिचय कराया गया है। प्रारंभ में मानव शरीर की रचना के विषय में किस प्रकार की भ्रांतियां थीं जिन्हें प्रमाण मानकर चिकित्सा की जाती थी; उन भ्रांतियों का शनैः शनैः कैसे निवारण हुआ; किन किन वैज्ञानिकों ने इन भ्रांतियों के निवारण में महत्वपूर्ण कार्य किया—आदि बातों का उल्लेख करके चिकित्सा विज्ञान की प्रमुख महत्वपूर्ण सरणियों का दिग्दर्शन कराया गया है। पर चिकित्सा के क्षेत्र की विस्तृतता और पुस्तक के आकार की सीमितता के कारण भारतीय और यूनानी चिकित्सा-शास्त्र का परिचय बहुत ही संक्षिप्त है और उसे अंगुली निर्देशमात्र कहा जा सकता है। पाश्चात्य चिकित्सा शास्त्र के कुछ नवीनतम चमत्कार भी छूट गये हैं जिनका उल्लेख चिकित्सा की सर्वांगपूर्ण जानकारी के लिए आवश्यक था। उदाहरणार्थ स्टेप्टोमाइसीन द्वारा क्षयरोग पर विजय, कार्टिजोन जैसी जीवन-रक्षक औषधियों के आविष्कार, निदान के क्षेत्र में एक्स-किरण, रक्त-परीक्षा आदि का समावेश, शल्य-चिकित्सा के क्षेत्र में ग्राफ्टिंग तथा कृत्रिम अंगों को जोड़ना आदि ऐसे विषय हैं जिनका उल्लेख चिकित्सा की प्रगति के इतिहास में वांछनीय था।

भाषा, शैली और अभिव्यंजना की दृष्टि से पुस्तक अनुकरणीय है। जिस कोटि के पाठकों के लिए इन पुस्तकमालाओं का आयोजन किया गया वे अवश्य लाभ उठायेंगे।

तारा तिक्कू

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